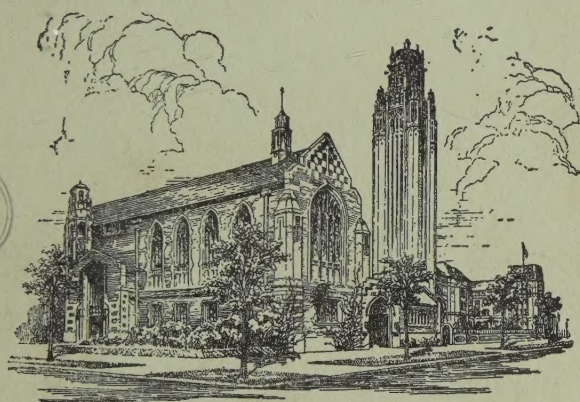
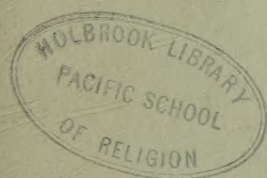


The Chicago Theological Seminary REGISTER



- | | |
|---|-----------------------------|
| The Ecumenical Language of Symbolic Movement | <i>Margaret Palmer Fisk</i> |
| The Literature of Pastoral Counseling—Past, Present, and Future | <i>Seward Hiltner</i> |
| Patterns of Preaching | <i>Alfred W. Swan</i> |
| The Withered Cross | <i>Donald LeRoy Berry</i> |
| Providing the Missing Component | <i>David McKeith, Jr.</i> |
| Flynn's Barrier to the Road Ahead—a Review Article | <i>Victor Obenhaus</i> |

Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

COMMENCEMENT, 1950

The Ninety-second Commencement at C.T.S., June 15, 1950, was memorable for:

1. The conferring of the honorary degree of Doctor of Divinity upon:

ROSS CANNON. *"To whose heart people are bound with cords of love, whose service to the local church overflows into the larger responsibilities of the Congregational fellowship and, ranging wider, reaches out across the seas. In your hands churchmanship has become a holy task, a thoughtful devotion, a bright and light burden. . . ."*

VIRGIL ELWOOD FOSTER. *"Steadily aware of the dependence of the future witness of the church upon the communication to boys and girls and youth of the insights, habits, sensitivities, and fellowship of the Christian faith; equally concerned that those mature in years shall become mature in their Christian understanding and action; of what was already a vocation you have made a vocation. . . ."*

2. Conferring of degrees upon the following candidates:

Bachelor of Divinity (awarded by C.T.S.)

MARIE JOANNA REGIER

WARD LEWIS STEPHENSON

Bachelor of Divinity (awarded jointly by C.T.S. and U. of C.)

ROBERT E. ALLARD

RICHARD LAWRENCE FORD

DONALD LEROY BERRY

YOSHIO FUKUYAMA

DEWEY CONRAD BURTON

ROBERT WILSON SIEVERS

ROBERTA LESLIE CROKER

LESTER LEROY SOBERG

GORDON EARL DALBECK

EDWARD LEON TRINDLE

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The Rhythmic Choir of the Church of Christ, Hanover, N.H., portraying the "Agnus Dei" by Bizet. Photograph by David Pierce Studio, Hanover, N.H.

The Chicago Theological Seminary REGISTER

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THE ECUMENICAL LANGUAGE OF SYMBOLIC MOVEMENT

By MARGARET PALMER FISK

[Daughter of the President Emeritus of C.T.S. and wife of the pastor of the Church of Christ, Hanover, New Hampshire, Mrs. Fisk has attained a national reputation in the field of worship through symbolic movement. Her book, The Art of the Rhythmic Choir, has just been published by Harper and Brothers, who have granted her permission to use parts from it in this article.]

WE EXPRESS religion not only through words but also through symbolic movements of gesture, posture, and action. To kneel or to bow the head carries the symbolism of man's humility, dedication, and prayer. To fold the hands has the meaning of devotional meditation, of complete commitment, and of absorbed spiritual concern. To stand expresses respect and readiness to hear God's will and to do it. To walk serenely, with the head up and the shoulders back, reveals the assurance of the presence of spiritual power and the conviction that one can go forward with strength and joy. To "lift up holy hands," the upward reach, has always symbolized man's seeking the highest, his expression of exaltation and joy. Although most of these symbolic movements are used in Christian worship,

many of us fail to realize the creative possibilities and spiritual beauty in the art of symbolic movement.

Whether we have the opportunity or not to train ourselves in this religious art, we can develop simple body-soul techniques. There is a need for training in the coordination of mind, spirit, and body so that we may truly glorify God with our bodies as well as with our souls. In *Training for the Life of the Spirit* Gerald Heard writes: "To damage the body in the hope of helping the soul is a persistently proved mistake, but to give the body no skilled discipline is as bad."

If we turn to our everyday living, we find movements of our bodies which may be synchronized with spiritual discipline. For instance, tension of hands is often a physical sign that we are carrying a self-centered burden instead of being open to

[NOTE.—*The Art of the Rhythmic Choir* is reviewed
by Professor Eastman on page 34.]

God's care and guidance. The attempt merely to "relax" is doomed to failure. But to say to ourselves, "I know that the ever present spirit of God will help me. I am not alone. My life is open to his guidance," makes possible a release of tension that includes our minds and souls as well as our bodies.

As we go to work or to shop, we can practice walking with our heads up, our shoulders back, and our weight forward. Perhaps we may hum inwardly a song like, "I want Jesus to walk with me." When we hang clothes out to dry, we can lift our heads as we raise our arms to place the clothes on the line, and in that moment, looking up, we can say, "Thank you, God." Possibilities for expressive, symbolic movements are all around us. Just as Brother Lawrence practiced the Presence of God wherever he was, so we can practice this awareness of spiritual power and respond to it completely.

Body-soul training means that we practice the physical discipline simultaneously with spiritual awareness. We do not need to rush tensely getting things done so that we may then have a quiet time to meditate. It means that we cast our cares upon the Lord, releasing our tensions and thus gaining increased energy for our tasks. It means that we learn to live in a spiritual "overdrive."

Just as a melody we hum may be a part of a symphony; so, simple, symbolic movements may be blended into the art of rhythmic interpretation of religious ideas and moods. This art which portrays inner feeling is based on natural movements of grace that are woven into planned choreographic designs. When a group uses this art, it is called a "rhythmic choir." It has the simplicity and selflessness of an *a cappella* choir, but, instead of singing, the group uses a very simplified modern dance technique for rhythmic and symbolic interpretation. Usually rhythmic choirs are

composed of high-school or college-age young people.

VALUABLE EXPERIENCE FOR YOUTH

As young people create worship interpretations for vesper services, the church comes to be not a place of repression but a sanctuary of beauty and inspiration in which youth can make a vital contribution. Here young people take part in an art involving the whole person, and also an art which uses great religious music and dignified robes of pageantry. In taking such an active part in the service of worship, they feel that they "belong" to the church.

This religious art brings emotional release along the highest avenues at a time when young people want to give themselves fully—body, mind, and soul. To bring to young people the highest in the arts of music, drama, and the dance helps them to form standards for evaluation. The vulgar forms of these arts will be unattractive to them if they have a chance to share in the finest forms.

In religious dance training the straightening of the shoulders is emphasized to symbolize the assurance of the constant presence of God. Of course, to straighten the shoulders induces other movements: the head lifts, the diaphragm rises, and the posture as a whole brings about a new dynamic power. In adolescence, while youth is reformulating its faith, there are periods of loneliness, and at such a time training in the art of the rhythmic choir can be of constructive value.

A balance between individual responsibility and group cooperation grows out of participation in a rhythmic choir. Each one has a special place to fill and actions to perform to bring out the pattern and design of the religious interpretation. "The religious dance offers valuable opportunities for social interaction where each may forget his self-consciousness and

express his emotions in a beautiful and satisfying way. It becomes a happy experience."¹

Whatever we enjoy, we progress in and learn more rapidly. Religious growth becomes arrested for many people because they do not have joyous avenues to spiritual understanding. The enjoyment of this art and the balance of individual importance and group effort is a door to further creative efforts and group interaction. Such an art is not a pastime for youth but basic training for Christian citizenship.

The spiritual use of this universal language of rhythm and symbolism is one of the rare religious arts which finds response in all who witness it, from the oldest to the youngest, the most spiritually sensitive to the seemingly insensitive. Not only in churches, college chapels, and religious conferences have rhythmic choirs found receptive audiences but also in prisons, in mental hospitals, in high-school and college auditoriums, and in secular summer camps. The observers sense a vicarious experience of spiritual reverence and consecration as the rhythmic choir interprets religion through disciplined movements.

One of the most natural places to introduce rhythmic interpretation is in church schools. Richard Ritter writes of this art: "This is one of the most naturally expressive of all the arts. Sunday Schools are in a particularly favorable position to use this mode of worship to give the children free, prayerful and vigorous outlet for their naturally worshipful emotions."²

Simple movements connected with hymn-singing give a child a release from the conventional procedure of sitting still. Even more freedom is possible in vacation church schools and weekday courses in re-

ligious education. In a vacation church school Evelyn Broadbent accomplished a variety of types of religious expression with children through this art with a prayer dance of symbolic movement, a dance-drama of a Bible story, and a "dance of joyous fellowship" based on a folk dance.³ The interpretive movement may be a group experience in a circle or processional formation with variations in upward and outward movements. Or it may be close to pantomimic expression set in rhythms which come to a purposive climax. Leaders should encourage creative interpretations and not work toward formal presentations.

Religious education is more than training in worship experience and biblical knowledge. It is also concerned with the development of each child. Creative rhythms periods often reach the child who needs emotional release. Perhaps some of them would enjoy creating a rhythmic pattern to music which expresses, "No, I won't." They will find a release for their negative emotions as they flow out through music and action. Church schools can provide emotional and religious balance through experiences of joy and body-soul training through this creative art. It has been said that the happy child is a good child. If more of our efforts in religious education can center on bringing real experiences of happiness into the lives of the children, they will tend to make the right moral decisions and they will find that unconsciously they are open to the spiritual presence of God.

NEW POSSIBILITIES IN RELIGIOUS TELECASTS

As more and more television sets are purchased, it becomes increasingly urgent that the church re-examine the programs it brings into the homes. Is the church

¹ Lily Chin, "Liturgical Dancing in the Christian Church" (R.E. thesis, Andover Newton Theological Seminary, 1949).

² *The Arts of the Church* (Boston: Pilgrim Press, 1947).

³ "The Use of the Dance in Religious Education" (A.M. thesis, Chicago Theological Seminary, 1943).

considering the millions of children, youth, and adults who observe television programs? On Sundays, are there programs of spiritual beauty and of Christian significance that hold the attention of youth or of meaningful dramatic action that draw the attention of children? The art of the rhythmic choir can assist in such programs of worship with symbolic movement, in dramatic portrayals, and in creative expression with children.

When the New Haven Council of Churches presented a television program on "The Spiritual Use of Creative Movement" with the assistance of the Rhythmic Choir of Hanover, New Hampshire, they considered it a venture in a new field. Following its presentation Mr. Stanley Knock, Jr., director of the New Haven religious television, wrote: "We are now sure that this type of religious telecasting is definitely acceptable for interdenominational groups. We highly recommend it to all groups who wish to spread the message of Jesus Christ to a large segment of the population in such a manner as to be compelling and convincing." Christmas and Easter seasons have proved to be excellent times to introduce this art over television.

HISTORICAL USE IN THE CHRISTIAN CHURCH AND ITS MODERN REVIVAL

Although it sounds as if we are introducing a new art into Christian worship, the fact is that this art was used in worship services and in celebrations of church festivals throughout the history of Christianity. The *Didache* (ca. A.D. 150) mentioned a group interpretation of "The Cosmic Mystery of the Church" which dealt with the rhythmic movement of the sun, moon, and planets. In the early church the vision of Paradise included angels in joyous movements of adoration. Theodoret wrote of "the beauty of Paradise and the dances of the holy ones"; Eusebius mentioned that "dances and

hymns taught them of God"; and Chrysostom advised Christians to "dance to the glory of God." Through every century there are references to the use of dance as a sacred art of worship. In some of the sculpture and painting we catch glimpses of this art, as in Fra Angelico's "Dance of the Redeemed" and Botticelli's "Nativity." One of the reasons for writing *The Art of the Rhythmic Choir* was that there was no publication in the United States dealing with the historical survey of religious dancing in the Christian church.

This creative art of symbolic expression suffered from a combination of influences—the Protestant Reformation, the Roman Catholic Counter Reformation, the extreme emphasis upon the intellectual side of religion, and the decadence of creative dance interpretations. So the door was closed on the dance as a religious art.

The door has been opening because of a number of influences. Christian leaders are interested in the whole person with the interrelationship of his physical, spiritual, mental, and social existence and have accepted this art as one that has integrating value. When the church welcomed the return of pageants and dramas after a period of banishment, rhythmic interpretation, which is closely allied with these arts, appeared as an assistant in dramatic expression. The modern dance, which has broken away from the stereotyped movements of ballet, offers a technique based on inner feeling and creative interpretation. So, when it is simplified and disciplined in the sense that the dancers use the art as a channel for religious expression and not for exhibitional purposes, religious groups turn again to the dance as a sacred art.

Just as most art is learned by contact with other artists, the training of leadership in the art of religious dancing is best learned by the sharing of ideas in tech-

nique, music, and religious choreography. *The Art of the Rhythmic Choir* is written to help in the starting of rhythmic choirs with suggestions on processions, pageants, worship numbers, and dance-dramas. Ruth Lister, of the Visual Aids Department of Schauffler College, has made up slide sets which may be purchased through her. One set is on creative work with small children. Another has basic instructions illustrated and "The Lord's Prayer" in symbolic design. Other sets use the Rhythmic Choir of Hanover in interpreting the hymn, "My Faith Looks Up to Thee," "Psalm 27," and the dance-drama of "Ruth."

Workshops dealing with this art have been held in Hartford, Connecticut, and Cleveland, Ohio. Special participation seminars have taken place at Union Theological Seminary in New York. Other theological seminaries which have had programs presented on this art are Andover Newton, Yale, and The Chicago Theological Seminary. Perhaps the most successful leadership training places have been at the Northfield Conference on Religious Education, where Evelyn Broadbent has taught, and at the Northern New England

School of Religious Education, where I have taught. But there is need for more training than is possible in a workshop or in a one-week conference. I wish each seminary would have a resource leader in this field not only to help in the department of religious education but also to train choirs in processions and theological students in such a simple basic movement as walking. Also there is the field of missionary training, where a knowledge of rhythmic expression would provide an ecumenical language in foreign fields. Missionaries on furloughs from India, Africa, and the Orient seek this training.

I look forward to an ecumenical meeting where a worship service may use the art of symbolic expression by various churches around the world. Each one would have its variation, but it would be understood because each would use the same spiritual language: awareness, humility, dedication, and the glorifying of God. We do not need to be divided because of misunderstandings due to words or doctrine. We can worship in simplicity as we are led by dedicated souls of all races and cultures as they let the spirit of God be revealed through them.

Robert Cashman Honored

Robert Cashman, for twenty-eight years Business Manager of The Chicago Theological Seminary, had the Doctor of Laws degree conferred upon him, *honoris causa*, by Bradley University, June 12, 1950. The citation mentioned especially Mr. Cashman's leadership as National Chairman of the Unit Plan Campaign; his books on *The Business Administration of a Church* and *The Finances of a Church*; and his long and faithful service as Business Manager of C.T.S.

THE LITERATURE OF PASTORAL COUNSELING—PAST, PRESENT, AND FUTURE

By SEWARD HILTNER

[A graduate of Lafayette College and the University of Chicago, Mr. Hiltner was Executive Secretary of the Department of Pastoral Services of the Federal Council for many years. He comes to the Federated Theological Faculty of the University of Chicago as Associate Professor of Pastoral Theology. His most recent book is Pastoral Counseling. This article is the substance of a lecture delivered in April, 1950, under the joint auspices of the Congregational Library and the General Theological Library of Boston.]

THIS discussion will begin with a review of the past in the light of the present. It will endeavor to set forth what appear to be the main factors differentiating the literature of the past from that which we have now. It will also try to point out those tendencies of the past having most kinship with our present interest, and those which have least.

We shall then deal with recent history, the development of what we have at present. An effort will be made to evaluate how far we have come, what the positive and negative trends are at present, and what are the clear immediate needs.

The discussion will close with a look ahead at the needs and opportunities, what literature must do if it is to keep pace with the movement, and what literature can do creatively to lead the movement.

THE PAST IN THE LIGHT OF THE PRESENT

"Pastoral counseling" is a modern term, and it is no mere bit of academic acrobatics to ask seriously what corresponds to it in the past history of the church. The obvious answer is that this lies, to use the traditional phrase, in the history of the cure of souls. So far as it goes, this is true.

But, in accepting it, we do well to recognize that we are then acknowledging that the antecedents of pastoral counseling include such diverse elements as these: physical as well as spiritual punishments for enforcing group discipline upon an individual, public as well as private confession, all kinds of personal advice and direction by letter as well as in person, group guidance by one Christian brother to another, and many others. The cure or care of souls has been the collective and diverse efforts of the church to bring the individual's life, thought, and behavior to the point where, in the church's judgment, it ought to be.

The cure of souls may or may not include casuistry, the case approach focused on a decision between possible actions, not, as in modern case work, on persons as such. Certainly some comment on casuistry as well as the cure of souls in a normative sense is a necessary part of the antecedents of pastoral counseling.

Since we believe today, however, that tone and mood and attitude toward persons and their problems and potentialities are fundamental in pastoral counseling, we cannot overlook historically whatever has affected or crystallized such basic at-

titudes. This we find in theological formulations, at least in a broad sense.

All these things—the normative cure of souls, casuistry, and formulated attitude toward human problems—may be found in the literature. They are what, in dealing with the past, we can examine. But pastoral counseling also has other antecedents of at least two kinds which we do well to keep in mind, even though one of them is difficult to ferret out from literary sources. This latter is the record of actual pastoral practice in helping individuals. When the problems were not such as to violate some group standard, but were in the nature, for example, of pain through physical illness or suffering through too-effective repression, we can only guess and deduce what pastors did. Until now, only those problems have been written about which in some way went against group standards. With the other problems, we are safe in assuming that the general attitude and handling was, on the whole, more humane and understanding, by present standards, than was true of many of the dealings with people in which group standards had been violated.

The fifth kind of antecedent is not what has come out of the church but what has emerged from the history of the sciences of man. For these data we would have to go to the history of psychiatry, of university and clinical psychology, of social work and service, of medicine and nursing.

What, in simplest and most general form, can be said about these five kinds of antecedents in relation to pastoral counseling today? We may begin with the cure of souls, or soul guidance. Here I am fortunate in having had the privilege of reading, in manuscript form, the monumental and classic *A History of the Cure of Souls* by John T. McNeill, which will be published in a few months. Most of my insights on this phase of the topic come from that book, but Professor McNeill is of

course in no way responsible for the conclusions I have drawn largely on the basis of his data.

That which distinguishes our current viewpoint in pastoral counseling from nearly the whole body of historical belief and practice of soul guidance is what may be called a developmental notion of persons. In varying degrees, nearly all past Christian practice has been static rather than dynamic in its view of development, except as there was an incipient developmentalism reflected in the Protestant doctrine of sanctification (involving the possibility of an advance in piety).

The point may be seen more clearly if we look at the difference in the way act is assumed to be related to character or character pattern. In the earliest Christian days act was assumed to be but a symptom of character, but by the third century the movement toward legalism had begun. Only in eruptive movements like the Reformation was the legalistic notion seriously challenged, and then only temporarily and partially.

We may be a little more concrete. If, today, we should be confronted with a boy who has stolen a gun, or a widower who is becoming alcoholic, our first question would not be why their actions are wrong or even how to set them right. Our first question would be: What does this behavior mean to these people? This is developmentalism. In any systematic sense, it is a modern idea. As a basic principle, it cannot be derived from any self-conscious part of church history. We do this not because the older questions are unimportant. They are, in fact, still central. But we feel that they cannot be answered until the developmental question is asked first. This means that we are not paying mere lip service to the conviction that act follows character as the oak emerges from the acorn. We are following seriously the full implications of that belief.

The soul-guidance literature of the early and medieval church was mainly in three forms. First, there were the penitentials, books and pamphlets to guide the confessor and authoritative priest in his administration of penance. They suggest many insights into human character. But their focus is the offense, not the offender. They have a casuistry in that a smaller rather than a larger punishment may be given this person at the priest's discretion. But they are offense-centered, and therefore, as we would see it, both static and legalistic.

Second, there were the sermons, letters, and books of guidance on various kinds of problems encountered in trying to live a Christian life. The books of guidance, ancient equivalents of *Peace of Mind* and *On Being a Real Person*, were patterned largely on classical Greek books with a similar function. Many of them dealt with the problems of death and the consolation of the bereaved. There was an increasing use of letters for the guidance of individuals, especially in the sixteenth and seventeenth centuries. The sermons performed a much more fundamental function in that society than in ours and were able to lay the patterns for what the church regarded as necessary to soul guidance in almost the only verbal way which was available before the days of printing and general literacy. The sermons and letters reveal a tempering of the legalism of the penitentials.

Third, there were the devotional writings. Addressed neither to individuals nor to specific problems, they gave guidance in practicing the presence of God. In these classics there is clearly less difference from modern works than in any other aspect of our antecedents. Where the matter under consideration is relatively unindividual in its very nature, the difference is very much less.

In spite of such movements of eruption

and rediscovery as early monasticism and later purifications of it, the growth of the friars, the rise of Aristotelianism, and the beginnings of the method of science, the whole trend of soul guidance up to the Reformation was toward increasing legalism. Even a treatment as brief as this must point out how basic an impact was made on such assumptions by the Reformation. It has often been said that the Reformers did not do away with the confessional but instead made it voluntary and man-to-man instead of obligatory and authority-to-subject. The doctrine of justification by faith is, from the point of view of soul guidance, a return, on a more sophisticated level, to the Pauline and early Christian notion of the Christian as free, the most free Lord of all, and therefore of the meaninglessness of act except as an expression of character. It implies an incipient developmentalism. Lack of psychological knowledge prevented this potentiality from developing very far, and within a century or so most Lutheranism had become as legalistic as Romanism, though with some different ideas. But the seeds of a developmental view were planted by the Reformers.

There is perhaps one other way to describe the generic difference between our current view and the views of the past, in terms of the relation which the power and authority of the group is assumed to hold over the individual. What has been considered at any time to be appropriate soul guidance has always been a function of the notion which the group had of its proper authority over the individual and of the degree of distrust which the group had over the private relations of the individual to God.

Consider, for example, the different meanings which punishment or discipline may have at various times and places within Christian history. At one extreme, we see an offender pushed out and made

the victim of some obvious punitive action, physical or spiritual or both. Does this help him? The answer is that this is an improper question. He has offended, and the honor and solidarity of the group demand his punishment. There is no thought that the offender's higher welfare may be sufficiently important to the welfare of the group to warrant serious attention to the question of whether the punishment helps him.

There were some attempts—for example, in eighteenth-century rationalism and in various sentimental movements—to try to do away with the problem of the individual and group authority altogether by some version of a doctrine of automatic harmony. But these, in their way, are as mistaken as their opposites. They still assume that discipline or punishment is a representation of the group authority over the real interests of the individual.

In the language of modern penology, more honored in theory than practice but true nevertheless, the best protection of society lies in the best possible rehabilitation of the offender. This says that the best interest of the offender is also the best interest of society, and the offender has something to say about what constitutes his best interest even though he is not permitted the final word. To use another analogy, the function of parental discipline with children is not to establish the principle of parental authority but to protect the child from the consequences of acts which he is not yet in a position to evaluate and therefore to strengthen, not weaken, his sense of adequacy in relation to that for which he is prepared to assume responsibility.

This does not answer all the problems involved in a proper definition of the relation of individual to group. But it lays a groundwork for such a view which is equally removed from group authoritarianism or automatic harmony. The impli-

cations of these remarks for a viewpoint in counseling are fairly obvious. Authoritarian direction and a totally nondirective approach must both be rejected. Since the pastor represents a group, he is not merely an individual practitioner and cannot therefore ignore the importance of the meaning of his representative capacity.

We see, then, that there are at least three ways of viewing the basic difference between modern pastoral counseling and historical soul guidance. The first is in terms of developmentalism as against nondevelopmentalism. The second is the conviction that act inevitably follows character and can be changed only as character is changed, as against the principle of attempting to control thought and behavior with various degrees of inattention to character. The third is in terms of the relation of group authority to the individual, which has been dominantly authoritarian in Christian history, although at times swinging to automatic harmony, but which now requires group consideration of the meaning of behavior to the individual prior to decision about group action in relation to the individual.

We mentioned four other kinds of antecedents, in addition to soul guidance, of modern pastoral counseling. These may be commented on very briefly. Casuistry, as developed in the medieval church and reaching a fine art among the later Jesuits, has had two kinds of meanings almost always joined together though not in what we would believe is fruitful synthesis. There has been in it a concern for the individual, especially mitigating otherwise rigorous punishment. This leads to more respect for individuality. But it has also meant an expanded source of power and authority for the church. If circumstances were considered, fewer people would turn away altogether, and the church would be stronger. The case-work principle of pastoral counseling is different from this. It is

not a mitigation or watering-down of something to meet particular circumstances. It is, ideally, an attempt to help the individual grow in the direction of fulfilling his particular potential freedom. It is not a concession to him. Nor is group solidarity to be understood in terms of an earthly institution.

The third antecedent to which we referred was theological formulations, as crystallizing at any time and for any Christian group the tone and attitude of the group toward the individual. There is clearly a striking difference between the Reformation and medievalism. The latter's stress on ultimate optimism was closely related to a legalism which did not really care about the individual as such so long as he conformed. The former's stress on provisional pessimism was tied up integrally with an eruptive and antilegalistic tendency which cared greatly about the individual even if it remained a bit suspicious of its own logic. What we now see is that an ultimate optimism has no meaning apart from a provisional pessimism. In this light, developmentalism, the integral relation of act to character, and something mutual and democratic about relation of group to individual, can take on meaning.

Our fourth antecedent was pastoral practice on problems not involving group authority over the individual. The difference here is that we no longer believe this to be a valid distinction. If an individual needs help, of whatever kind, and gets it, the group is aided too. If he needs it and does not get it, the group is injured too, at least in the sense that its own creative possibilities are less. If he needs help to fulfil himself, the group is concerned also, whether he has offended against the standards of the group or not.

Our fifth antecedent was the sciences of man. This development has been very recent and very rapid. Even the most arrant

reactionary in pastoral counseling should acknowledge his indebtedness to it, at such basic points as what has here been called "developmentalism." Besides, it should not be thought of as standing off against the church, the pastor, and religion. That would not be a fair picture either historically or contemporaneously. What we objected to about the early overstatements of social and psychological scientists was not their science but their philosophy disguised as scientific findings. We will continue to disclose this when it appears. But the scientists of man are less naïve than they once were, and perhaps we are too.

Perhaps the most important thing that can be said about the sciences of man does not relate to any particular findings but to the method of securing findings. We have learned how to produce and correct and check findings. In this sense scientific method is a part of pastoral counseling itself. Especially does this become possible as the sciences of man move away from an artificial objectivity appropriate only to physical science toward a conception of methodology involving participant observation.

Of the literature on the sciences of man, most of that which is best is relatively recent, apart from classics such as the writings of Freud. This is because the full implications of the developmental point of view come but slowly into consciousness. At first they seem to complicate and are kept out on that ground. It is only when one has penetrated more deeply that he realizes the complication is only in sources of data and not in terms of meaning. With meaning as the focus, the process simplifies.

THE PRESENT

The impact which the sciences of man, especially psychology, were making was first responded to on a theoretical level.

Only later was there the kind of interrelationship which gave rise to better study of pastoral practice. Thus, perhaps, the first genuinely modern and significant books on pastoral counseling were J. G. McKenzie's *Souls in the Making* (1929), Charles T. Holman's *The Cure of Souls* (1932), and Karl R. Stolz's *Pastoral Psychology* (1932). Holman's has best stood the test of time, but all now appear discursive, oversystematic, and relatively undynamic compared to more recent writings.

On the whole, it is my judgment that the most vital single influence on the modern literature of pastoral counseling was the movement for clinical pastoral training. The two greatest books of the thirties in this field were a direct result of it: *The Art of Ministering to the Sick* by Richard C. Cabot and Russell L. Dicks and *The Exploration of the Inner World* by Anton T. Boisen. This has been equally though not so exclusively true of the literature of the last ten years. Dicks, Wise, Maves and Cedarleaf, Fairbanks, and Johnson have been among the best and best known of our writers, and all are primarily products of this movement. While the contributions are no longer coming solely from those who have been so identified, it is a measure of the revolutionary significance of this movement that it has affected the field so deeply in its formative period.

The books by Dicks and Boisen are notable for another reason of direct concern to our contemporary situation. Boisen had become convinced of the value and necessity of the minister's knowing the processes of the inner life, the inner forces of life and death, the dynamics of personality. Dicks and Cabot became convinced that a proper attention to method in its broad sense would greatly improve pastoral work. Each acknowledged the distinctive value of the other's contribution.

What neither of them saw in the thir-

ties was that these insights belong together and that, if brought together, the result is much more than adding one thing to another. In studying dynamics of personality, Boisen was studying, in essence, the person the pastor was trying to help. There can be no method of helping which does not understand the object of that help. But in studying method largely conceived, Dicks was commencing the study of relationship. This is just as dynamic, and just as necessary, as studying the other person.

These two points of view, while not in conflict, did not begin to merge until there was attention to the third factor: the attitude of the pastor. This was, I suspect, stimulated in part by psychoanalysis and in part by Carl Rogers. Once it began to be clear that there was an equal necessity for studying dynamically the parishioner, the relationship, and the pastor himself, we began to have a more comprehensive literature on pastoral counseling which is both more concrete and more general than that of the thirties.

This modern movement was understandably impressed with what it had which did not appear to be reflected in the past thought and practice of the church. Most new discoveries are like this, not realizing until afterward how deep is their debt to the past. There has been, therefore, a real though understandable danger that pastoral counseling would not only cast aside its antecedents but would do so without knowing what they were. This would be both dangerous and self-defeating.

Fortunately, the tide is now moving in the other direction. We are beginning, though just beginning, to have some serious study of our antecedents. McNeill's work will be of the greatest help here. More popular writings like Charles Kemp's are also stimulating historical examination. But equally significant with

these historical efforts on pastoral care is the emergence of writing at the theoretical level, perhaps best represented in David E. Roberts' book *Psychotherapy and a Christian View of Man*. This volume says only a little about pastoral counseling. But, from the counseling point of view, its significance lies in this: that the deeper one reaches into Christian doctrine and Christian history, the clearer it becomes that the religious intention or motive which Christian doctrine and practice have tried to express is potentially consistent and in basic harmony with the best insights of pastoral counseling. Perhaps one should put it the other way round. But the fact is the same in either event.

There was a real danger that the pastoral counseling of today would either lose or divorce its heritage in Christian thought and practice or that, in seeking to recover that, would lose what is genuinely new in its insights. It need not, and should not, do either. The literature can be creative at this point as well as expressive.

There is a danger which pastoral counseling has confronted at a different level. If we view the functions of the pastor, and the organization of these into offices of the church, we note a tendency for those interested in pastoral counseling either to write about it as divorced from the other functions or merely to call it fundamental and assert that the other functions should learn from it. Carried to extremes, this would set pastoral counseling off from the pastor's other activities and would conceive its goals, methods, and concerns to be in conflict with everything else he is supposed to do. Fortunately, such a danger has been seen, and there are some moves to guard against it. I have stated the point somewhat in this form. The pastor has many functions and several offices but one role. Whatever is learned from one function or office which is truly basic is also relevant to the others if seen at a deep

enough level. One can begin anywhere; and if he is concrete enough, and at the same time theoretical enough, he is also mastering at least the basic point of view relevant to the other functions and offices. Imperialism is out of place. Even pastoral counseling will lose if lured into becoming the glamour girl of theological study.

As Boisen has pointed out, most of the significant writing in this field has been in books, not journals, in contrast to the medical and related professions. But we are beginning to have real channels of communication through journals.

THE FUTURE

The principles which should inhere in the future literature of pastoral counseling are apparent from what has been said thus far. We might summarize them in this way:

1. The genuine gains and insights of the modern era should be consolidated and valued. They should neither be repudiated nor magnified out of proportion.
2. There should be dynamic understanding of parishioner, relationship, and pastor's attitude in all analyses of actual pastoral counseling.
3. Attention should be devoted to linkage of what empirical investigation discloses with the historical antecedents of pastoral counseling.
4. Lines of communication and exchange, in journals as well as books and pamphlets, should be kept open.
5. Literature should lead and create as well as express.
6. Dynamic principles disclosed by pastoral counseling should be tested in other aspects of the pastor's work.
7. There should be increased attention to general theory and concrete practice and more attempt to link them.
8. There should be constant interchange with the several groups of scientists-of-man but a critical judgment of

their findings in the light of theology and pastoral counseling.

There would seem to be two broad types of literature which will be needed in the future: one for pastors and the other for parishioners. Both are essentially classified under pastoral counseling.

The literature for pastors seems to fall into three groups:

1. Literature on how to do pastoral counseling, the dynamics of helping people, kinds of problems the pastor is called on to help with, etc.
2. Literature on the place, relationship, and structure of pastoral counseling in relation to the total task and function of the pastor
3. Literature which sets forth general truth from data emerging out of the activities of pastoral counseling

One might wish to add separate sections on historical study and its relationship to the present, on relation of pastoral counseling to the sciences of man, and others. These are all intended to be subsumed under (1) above.

The literature needed for the laity would seem to fall into these groups:

- A. Literature on the interpretation of pastoral counseling to laymen, when they may need it, what it can do, what is their part in helping it to fulfil its purposes, etc.
- B. Literature on help by mutual assistance, group counseling, being helpful as a friend, etc., in keeping with the old Protestant tradition of mutual helpfulness

- C. Literature on the meaning of personal help when needed and ways of getting it from the pastor or other professionals

We must admit that there has been comparatively little research in the field of pastoral counseling. There should be more. But if there is to be more, then we must think more clearly than we have these last few years about what constitutes genuine research *in this field*. Those canons cannot necessarily be deduced from what is considered proper in some other field. To some extent the standards must be individual and indigenous. We need to avoid perfectionism, sloppiness, and irrelevancy in almost equal proportions.

Not a word has been said here about the perilous state of the world, and its reflection in the anxieties and suffering of the people we want through our counseling to help. But what has been said is not unmindful of the immensity of the need. Pastoral counseling, if it is Christian, does not require a harmonious world in which to operate, any more than it requires a harmonious inner life. These are its goals, not its limiting conditions. It deals not just with marriage and vocation and sex and money but with the inner issues of life and of death. Our counseling ultimately is about the presence of the God who sustains the very tissues of our bodies.

Congratulations

The wedding of Miss Evah Ostrander and Dr. Samuel C. Kincheloe took place, Friday, October 20, 1950, at 8:00 P.M., in McWilliams Memorial Chapel, First Presbyterian Church, Chicago, Dr. Harold Bowman officiating. The guests were the immediate families. Takeshi and Ora Tsuda represented the Seminary family. A reception was held at the bride's home following the wedding.

PATTERNS OF PREACHING

By ALFRED W. SWAN

[Minister of the First Congregational Church of Madison, Wisconsin, since 1930, Dr. Swan also serves on the Board of Directors of C.T.S. and is now teaching a course in homiletics at the Seminary. He formerly served as Chairman of the Service Committee and of the Council for Social Action of the Congregational Christian Churches.]

IT IS better for hay to sweat in the field than to sweat in the mow. And it is better for theologues to acquire their skills in seminary than to gain them at the expense of their parishioners upon whom they early practice. Yet much of the art of preaching is learned only by arduous agony in the field. Some things learned from the practice of preaching are here set down for what guidance they may be to those who come after.

PURPOSE

The purpose of preaching is by the uttered Word to convey Life to men. It is not to expound a doctrine, exploit an audience, or exhibit a preacher. Its aim is not simply to describe Life or argue about it, or even to praise it, but to convey it, so something happens in the auditors, and an access of faith and power accrues to the beholding worshippers.

Preaching is, therefore, not simply the exposition of a Book. It is the exposition of Life, for light upon which we refer frequently to the Book. It is not primarily a literary or even a rhetorical form, although it has aspects of these. It is first a medium of transmission. The Life is communicated by the preacher's whole being—his intellectual discernment, his sympathetic insight, his skilled craftsmanship, his personal dynamic, and his true religion.

The object of preaching, then, is to infuse that quality of Life which was in

Christ into the hearts and purposes of men, and to incite them to a steadfast endeavor to fashion Christ's Kingdom amid the kingdoms of the world. The preacher must, consciously or unconsciously, always keep some such object in view, else his subjects will be subterfuge and his propositions mere platitudes.

Objective preaching will always be audience-related. As good teaching teaches the student rather than the subject, so good preaching reaches toward the auditor rather than from the subject.

Good preaching will move from the near to the far, from the now known to the yet unknown, from the contemporary to the eternal. It must always get there; though if it begin there, it may slip off into the fog. It is only the timely that comes to grips with the eternal. The truth comes to life at that point where it touches life as it now is and moves it toward that which it might become. Under the Gospel, Life will begin to glow with feeling and fire.

This conception of preaching as a medium for exciting a living experience will affect the *type of sermon* with which a congregation is likely to be fed. The *problem sermon* is frequent in the repertoire of preaching that really ministers to men. Not that religion is a problem: The Gospel is an answer, many answers, to the problems of life. But relevant preaching will begin with the people's needs as they enter the church door and will deal with their problems—personal, social, and spiritual.

PATTERNS

Whether the *personal* or the *social* should dominate the pattern of preaching today is often pondered by pulpit and pew. That the predominant questions of our age are social there can be not the shadow of a doubt. And much of the plea for personal problem sermons is an escape from social responsibility. But that many are the souls troubled with personal problems when they enter the church is equally clear to any understanding shepherd of a flock. These personal problems, from the marriage altar to the market place, should often be brought under the spell of Life as it is given us in the Gospels.

A pragmatic approach to preaching is likely to produce more *topical* than *textual* sermons. That is, the practice of preaching is likely to begin with an issue of life and go back to the fountains of life in the ancient Scriptures for elucidation of the issue. But the statement of the subject, and the reasons for selecting the subject, arise out of ongoing life about us. The textual and *exegetical* sermon are therefore on the decline.

This does not mean that *theological* preaching is amiss in an age which has largely forgotten its theological vocabulary. There may even be something of a revival of a teaching preaching that seeks to make the issues of the contemporary world recognizable in the dimensions of classical theology. But theology for its own sake cannot make its way against religion for life's sake.

Biographical and historical sermons are increasingly valuable for both their teaching and their inspirational values. The biography of any person who in some particular incarnates some aspect of the Gospel is pointed to bring the Life to men. The precedent for historical preaching is as old as the Scriptures themselves and finds congenial acceptance in an age that needs deeply to put the experience of the past at the disposal of the present.

Occasional preaching offers many opportunities for life-related utterance. The ordination of a minister or the dedication of a church, the death of a President or the outbreak of a war, the centennial of a congregation or the commencement of a graduating class—all offer special doorways to the advent of Life and Light through the preaching of the Gospel.

It is not enough to have a subject for a sermon. More important is to have an object. All too much preaching lacks point for lack of objective. It should seek to accomplish something.

The subject will be distinguished from the text, the latter being the doorway through which one comes at the former. For instance, the subject, "The Unity of Mankind," may be approached from the text, "For God hath made of one blood every nation of men to dwell on all the face of the earth" (Acts 17:26).

And subject will also be distinguished from the object, the latter being the silent undertow with which the sermon throbs. For instance, the subject, "The Interdependence of Humanity," may be entered through such a text as, "For we are all members of one body in Christ and severally members one of another" (Rom. 12:5). But the object should be to persuade people to act upon our social and spiritual unity.

Moreover, a sermon should be reducible to a single *proposition*. For instance, a discourse on "The Potential Unity of the World" may proceed from the text, "Behold, they are one people . . . and now nothing will be withholden from them which they purpose to do" (Gen. 11:6). The proposition for such an address might be: If men would but get together, there is nothing within the imagination of man impossible of achievement.

The subject may be announced; the object need not be announced; the proposition should be clearly stated.

PREPARATION AND TECHNIQUE

The order of procedure in preparing to preach is of considerable importance. One should assemble the material before preparing the outline. So much may properly be said about the necessity of outline and structure to ease the effort with which the audience may follow and grasp the thought, that what may seem of prime importance has been made also first in time. But the first thing is to gather the materials.

Write down everything that may come to mind on the subject or be found related thereto, quotations and illustrations, in any order whatsoever. These may flood upon one in moments of inspiration, or they may accumulate through some days or weeks of mulling and meditation. Everything is ingestible to the menu of the minister, and nothing is alien to his interest. Then, when the material has accumulated, infuse an outline into it.

To draw up the outline first and then find illustrations for it is like trying to tie oranges on a Christmas tree or glue muscles on a skeleton. There is no living connection there. But to infuse structure into a body of material is the natural method. And, as inductive rather than deductive, it is in tune with the scientific spirit. Furthermore, since this order of preparation is much easier, more interesting, and psychologically sound, it is likely to feel more realistic to the listeners. Materials first, then outline, will give the body structure and life.

Psychological structure is more important than *logical*. We learn to construct arguments in logical form, which is correct and needful, that people may learn to follow us. But psychological form is more important, else we win the argument and lose the audience. We are preaching for a verdict and to win decisions, but with a jury and a congregation it is necessary to persuade the mind and win the heart.

A drama is much more moving than a lecture, for the stage has emotion in it, contrast, struggle, and denouement. "The play's the thing to catch the conscience of the king." Some sermons on the psychiatry of religion are boring because they are logical and prosy rather than emotional and dramatic.

In this same connection *art* is more important than *argument*. Argument is logical and in some measure persuasive. But it often fails of its objective, because "the heart hath reasons that the reason knoweth not of." Which is to say that "reason is an island afloat upon a sea of feeling."

Art is argument by indirection. It appeals to the imagination and therefore wins assent.

Precedent for art forms in preaching is to be found in the very parables of Jesus, in which the story of the Prodigal Son or of the Good Samaritan conveyed overtones of meaning which no abstract discourse ever did. The miracle-parable-discourses of the Fourth Gospel are a supreme illustration of the art, rather than argument, with which Christian thought invaded and captured the Greek mind.

The dream-sermon is not foreign to Christian preaching, as John Bunyan and the prophets and apocalyptists have long testified. The imaginary conversation sermon is not without effect, as instanced in John Haynes Holmes's memorable "The Unknown Soldier Speaks." Story sermons need not be reserved for children only. The acceptance level of a Christian audience is the heart of a child. If within the bounds of good taste and sound art, adventures in imagination are profitable in preaching.

If one is inclined to use a logical structure, a valuable form is the ancient and highly respectable pattern of thesis, antithesis, and synthesis.

You state a proposition, which may or

may not be drawn from a text. You then suggest the opposite. Whereupon you work out a synthesis—not a compromise. Or you state a general or secular principle and then suggest its spiritual opposite. And then you work out a synthesis, which must neither deny conscience nor insult reason.

This may often result in not an "either-or" sermon but in a "both-and" position. It will quickly be found that this leads to the use of paradox, with which the Scriptures are replete. If you do not find them in a single text, the use of a double text may frame the spacious truth. The first instanced in "Behold then the goodness and severity of God" (Rom. 11:22). The second exhibited in "I came not to send peace but a sword" (Matt. 10:34) and "All they that take the sword shall perish with the sword" (Matt. 26:52).

There is meat here for the tension of the times and a broad avenue for confrontation of the world with the church. But men are not to be left with dilemmas; they are to be resurrected to new glimpses of life by the resolution of the lines of force converging in the Cross.

Situation preaching is a particular form of the occasional. There are the great festivals of the church year. Even the non-liturgical churches find in the six months from Advent to Pentecost a preaching curriculum which the church for centuries has wisely talked about from year to year. These are the given situations which the world expects the church to celebrate. And there may be nothing more important that the church does than to write the signature of these festivals into the life of the secular world.

There is an increasing structure of the secular year also, into whose background the church may infuse its message. Thanksgiving and Fourth of July, Armistice Day and United Nations or World Order Sunday, Commencement Bacca-

laureate and Children's Day—all are points at which life may be explored in terms of an Eternal Word.

But the secular calendar can never be as profound as the religious. It shifts too much as when Armistice Day becomes a mocking embarrassment and Memorial Day a patriotic splurge rather than a penitent confession. Even Mother's Day is already observable in recognition of the Madonna, and the human family celebrated in the Holy Family of Christmastide. The historical figures, as of the month of February, are becoming in some sense "saint's days" of the nonecclesiastical world.

The one situation to which the minister in settled parish will be obliged most frequently to preach is the Communion Service. Should five be conducted in a year, he will in a ten-year ministry preach fifty times to his congregation on the greatest sacramental experience of the race. He must find variety of approach and relevance of presentation until he lifts this great moment of fellowship up through the social experience that it genuinely is to eternal relevances which it inspires in our search for life that is Life indeed.

Every initiate in the practice of preaching recognizes elements of rhythm, echo, and cadence that give the word entrance by the ear-tract to the mind and heart.

When someone asked Alan Paton from what tribes he got the singular rhythm for *Cry, the Beloved Country*, he surprised the questioner by replying that they were had from reading the Psalms. And part of the religious depths of the picture of South Africa is from the cadences in its soul and sentences.

There is a prose rhythm as well as poetic rhythm. It becomes automatic in every master of oral rhetoric. It is one of the gifts of Fosdick, but by no means the measure of his power. But as certainly as

the spirit is related to the breath, and emotion to the splanchnic center, so certainly does the drumbeat of truth find receptivity in the heart of man.

Recognition of cadence will deliver one from cacophonies of sound. Irritating staccato will give way to periods of roll and lilt. Thinking and feeling will merge into one, as breathing and inspiration are allied. Mark how an audience holds its breath in moments of spiritual attention and relaxes with a sigh of satisfaction at their end, and rises with some "Amen" or "Hallelujah," uttered or unexpressed, when it hears the Good Word proclaimed.

Echo should be avoided, when it repeats the same sound in a sentence. The rule for prose is the opposite of that for poetry, where rhyme is combined with cadence to produce effect. The Master balanced word with word and thought with thought, as many an epigram in the Sermon on the Mount will testify. This was drumbeat on the conscience of mankind.

The cadences of languages differ, the German with a long sentence with the object at the end, the French with quick and light articulation. Though all are media of the preached word, the English tongue, the most flexible vehicle of speech, has conveyed the Word of Life afar. Drawn from all the European tongues, it is full of overtones. But those who write or preach in it will do well to use the full complement of Anglo-Saxon words with which it is replete. The Scriptures, Shakespeare, the poets, should so saturate the memory of the preacher that they become a part of his thinking and breathing. This will redeem from abstraction the sociological preaching, necessary to the redemption of the age from death, and will give it power and depth.

All words have connotations, suggestions beyond their specific meanings. This is especially true of religious words that have marched down the aisles of great

cathedrals for centuries, until they have gathered overtones unto themselves that resonate in men's hearts whenever they are uttered. They must be the familiar acquaintances of all who would engage in pulpit utterance.

INCARNATION

Preaching that would convey Life to men must itself be a form of incarnation. All ideas must pass through a body. Sometimes they pass through an intermediate body, as when the architect's idea of a building goes through the blueprint stage, before it becomes brick and board, mortar and glass. The sermon outline or manuscript may be said to be the blueprint stage of the sermon to be preached. But the sermon must pass through the body and life of the preacher before it can become Life in parishioner and pew.

In the preacher the sermon finds a body, an incarnation, if blessed with grace. There the word becomes flesh for a moment. The body and soul of the preacher must be saturated with what he has to say. He must be aquiver with it. It must move him, excite his tensions, and release the flood of emotions—anger and indignation, sympathy and understanding, adoration and praise. But all these must first find residence in the body of the preacher.

That preaching involves such experience is the testimony of those most steeped in its practices and devotion. The cross of the preaching ministry is first the preparation of the sermon. No one who has not sat in front of a typewriter and looked at a blank piece of paper can know the weekly struggle to produce. When asked to write an article of five or six hundred words, Anatole France once said, "Five or six hundred words—why don't they say which? Don't they know that a hundred words means a day of agony?"

Beyond preparation there is the equally constant pressure of presentation. Be-

cause the Gospel is ever at the frontiers of the spiritual world, the growing edge of life, preaching is ever pushing against powerful resistances. While there are ardent encouragements in many a prayerful and understanding soul, there are also pressures of selfishness and reaction against which a generous and progressive Gospel must ever press its breast. Yet who, knowing the stakes in the spiritual

life of mankind, would wish it otherwise. Said Horace Mann, "Be ashamed to die before you have wrought some victory for mankind."

The Christian faith, "now struggling for breath in a culture alien to the genius, might flourish and bloom" among men and nations, could preachers bring that faith to Life.

THE WITHERED CROSS

By DONALD LEROY BERRY

[Selected by the Senior Class to speak at Commencement last June, Mr. Berry, graduate of Goshen College, gave this address. Serving as Pastor of Temple Congregational Church, Marion, Indiana, Mr. Berry was awarded the Blatchford Traveling Fellowship.]

SEVERAL weeks after his ordination in 1810 in the Danish Lutheran church, Nicolai Grundtvig sat down to read *The Early History of Prussia* by Von Kotzebue. After ridiculing "the missionary zeal, that like a fire on the steppes, caught the kings of Poland and Scandinavia and moved them to frantic efforts for the conversion of neighboring peoples," the author proudly stated: "But while her neighbors all accepted Christianity and the withered cross drew steadily nearer to the green oak, Prussia remained faithful to her ancient gods."

Grundtvig knew well the freedom which God has given to man, a freedom by which man may oppose God. But that the life of the church should be so sterile that a secular historian characterized her religious zeal by the phrase "the withered cross" so infuriated Grundtvig that he slammed shut the book, threw it on the floor, and there dedicated his life to the recovery of health for the church. He firmly believed that the romantic rationalism then preached in the Danish church was

not Christianity, was "nothing but a tissue of deception and falsehood." Unless the Danish pastors bestirred themselves and fought for the restoration of God's word and the Christian faith, Grundtvig was convinced that there would soon be no Christian church in Denmark.

Grundtvig's obedience to the vision and calling of God awards him justly a place among Christian revolutionaries. He wrote more than fifteen hundred hymns, including some pietistic doggerel, some good texts, and many adaptations—all with a general emphasis on Christ the Triumphant, Christ the Victor, and the Holy Spirit. This "Singer of Pentecost" was the only Protestant in the last one hundred and fifty years to conceive and demonstrate how Protestantism can have a revitalizing effect on rural culture. This is what one man did for the withered cross to render it less impotent.

This evening we are not to engage in the popular but irrelevant fantasy of predicting the future for ourselves to see if there be any Grundtvigs among us. History will disclose this in its own patient

time. We are going to suggest to what extent our own situation is similar to that withered cross which made Grundtvig so ardent in his faith. We shall do this by three generalizations. They are not intended to inspire or to elevate. Rather they serve to explain the character of the graduates of 1950.

The first generalization concerns the church. With apologies to some among us, we shall confine ourselves to American Congregationalism. There has come about a curious situation. In its eagerness to recognize the relevancy of the Christian Gospel to the social order, the liberal spirit of this fellowship, almost within our time, has surrendered its heritage of theological devotion to the twin shibboleths of the eighteenth century—enlightenment and tolerance. Understandably sensitive over the political incarnation which God has suffered at the hands of Rome, our fathers have nearly abandoned the historical mediation of salvation. But within this framework of reaction, tending toward indifference, there has appeared the party for the moral reformation of Congregationalism, convinced that a spineless aestheticism is not an adequate substitute for the fulness of the Christian Gospel. The hand of God has written Ichabod over the “embalmed beauty of the corpse of the House of the Lord.” There is new life, nevertheless, emerging within our anarchy, a fact of which even Cadman, Steinbrink, and company must eventually become aware.

The second generalization concerns the Seminary. The cross here is not so much withered as it is veiled. There is a basic recognition at the Seminary of the relation of Christianity to the common life, but there is also an inclination continually to postpone its specific application. In our effort here to avoid a presumptuous judgment of people, we have neglected the Christian responsibility for judgment of

social sin. We believe here in the ultimacy of Christian love, but we have only begun to understand how this love operates within the framework of human personality, which is vastly more complex than most of us realize.

Yet the Cross has been unveiled. There are indications that the three or more years of transition through which we graduates have passed have not been a vain experience. We leave in the hope that corporateness on a sound basis and effective religious concern are now genuine possibilities.

The third generalization concerns the graduates. We have come to realize that that person has peace who has no evasions concerning God and no illusions concerning himself. We believe in hell, because most of us have lived there. We believe in the resurrection, because we know from our own experience, if from nowhere else, that the victory and triumph of God is not conditioned by our predilections or preferences, our contributions or failures, our faith or the lack of it. If our Cross is withered, it is so not because we are naïve or because our fingers have not been burned. It is withered because we perhaps have admitted the spiritual dimension of our contemporary crisis, and in the admission we think we have discharged our responsibility.

We are glad that our degree is a joint award of the Seminary and the University. Our student life has been marvelously enriched by our participation in this “best of all” universities. To have shared, even in small measure, in the significant events of the whole campus has been indeed an unexpected work of grace.

We are indebted more than we or they can ever know to our professors and especially to this institution within the Federation of Theological Schools. We have a profound appreciation of The Chicago Theological Seminary and of its foremost

place in the work of theological reconstruction which now faces Christendom. That none of us has been an undiscerning devotee of any professor or program we hope has been both to our credit and in accord with the intention of the Seminary.

When we survey the wondrous Cross, we see it withered only because the glass now is dark. For our faith finally is not in The Chicago Theological Seminary or in The Federated Theological Faculty but in

the God who is here known and enjoyed and glorified.

We who are soon to be graduated leave this place with an increased concern for what this Seminary can mean in the life of our churches. We trust the words to which we listen this night will not be the last we will hear from the Seminary. Rest assured, this commencement is not the last it has heard from us.

PROVIDING THE MISSING COMPONENT

By DAVID McKEITH, JR.

[The author, graduate of George Williams College, The University of Chicago, and The Chicago Theological Seminary (1926), is Executive Vice-President of the American Board of Commissioners for Foreign Missions. He delivered this address to the graduating class at the Ninety-second Commencement last June.]

JUST twenty-four years ago Virgil Foster and I were members of the graduating class of this seminary as you are tonight. Conditions in America then seemed to be quite different from what they are now. The stock market was on the rise; economic security was just around the corner; world disarmament conferences were being held; and most Americans believed we were about to usher in the golden age of world peace and perpetual prosperity. Commencement addresses took as their theme the title of Dr. Hermann Hagedorn's little book, *You Are the Hope of the World*. Optimism reigned supreme, though there were clouds. The United States had refused to enter the League of Nations; Russia was an enigma.

We must take a little longer look than a quarter of a century to see what was happening and has happened. During the last one hundred years our world has gone through a series of changes (call them "revolutions," if you will) greater than

the people who have lived through them, or who have been close to them, quite realize.

I

The scientific advances are obvious, particularly to those of us who have been privileged to live in America, but obvious also, though to a lesser degree, to many other peoples of the earth. A year ago this past winter the plane taking us to Africa came down a little after midnight at the airport of the city of Accra on the Gold Coast. To step out into the warmth and stillness of a tropical night with Boston winter only twenty-four hours behind us was strange indeed; but stranger still was the sight of barefooted African boys in their red fezzes, light sport shirts, and shorts clambering over the huge plane, servicing it completely from motor check-up to refilling the water tanks and putting on board our morning breakfast. The fathers and elder brothers of those boys are still using pointed sticks and human

power to plow their fields in the hinterland, but these young men have passed from that primitive stage to the airplane and radio, modern housing and sanitation at the air center, without having touched the intermediate steps. Such a scene brings sharply into focus the technical revolution of our time. Scientific developments in medicine, nuclear physics, and other fields are well known and need not be rehearsed.

Changes in other areas of life, however, are not quite so evident to us, partly because we are absorbed in and intrigued by the scientific revolution in which we Americans are so closely involved. There are, however, other movements which have altered the status of peoples.

During the last century we have passed from the world pattern of colonial expansion to the rise of free nations. Since 1945 in eastern Asia alone over five hundred million people have gained their independence, and at least seven new nations have come into existence: the Philippines, Indonesia, India, Pakistan, to mention only a few. We have witnessed at least the beginning of the end, though not quite the end, of European imperialism. To be sure, the continent of Africa is still closely controlled by European powers, but its day of freedom too will come.

We recognize at once, however, that this new freedom is the result of deeper influences which have been at work. We have been witnessing the liberation of people's minds and the rise of their self-esteem. Several factors enter here. The opening of countries to world trade has elevated the status of peoples, and while the motive was often mere exploitation, yet in the process men's horizons have been widened. Two world wars, particularly the second, opened the minds of so-called "backward peoples" to their own human abilities and possibilities. Many of them fought or worked side by side or

under the direction of men from other lands—and they came to recognize also some of the shortcomings of the supposedly superior whites.

A major force which has been responsible for the liberation of peoples' minds and hearts—and I stress both, for there have been both mental and emotional releases which have greatly affected the destiny of peoples—has been the whole missionary enterprise. The early missionaries were interested primarily in saving souls—and, correctly interpreted, that is still the missionary's task—but, in order to save these peoples' souls, the missionaries very soon realized that they had to do many other things also. They had to teach them how to cultivate the land, how to combat disease; they had to heal their bodies and enrich their minds. Thus farmers, doctors, social workers, and educators became essential missionaries. In every land the foundation of modern agriculture, modern medical and social work, and modern education has been laid by these faithful servants of Jesus Christ. Where religion has gone into so-called "pagan" lands and has merely established a church and has not lifted living standards of the people or advanced education, that religion itself has but propagated a form of paganism, regardless of its Christian name or its professed doctrine. Where our enlightened missionaries have gone, however, ignorance, fear, and superstition have decreased, and enlightenment, mutual understanding, and self-confidence have been created.

These Christian men and women have enlightened the minds, but equally important is the fact that they changed the emotional and mental responses of folk; they gave the people of other nations a sense of "belonging," a sense of "self-hood," the realization of their own human worth and dignity in the sight of God. The missionaries have instilled in these people

the idea that they are God's children, part of the total world family. Resignation and submission are no longer their emotional responses. There has been an awakening of hope, a growing desire to achieve, the expectation of the opportunity to develop.

Thus all too briefly one summarizes the great groundwork laid by the missionary enterprise and its strategic and basically important place in the development of the world events of our time. To no other movement is it possible to give such sweeping credit for human development and current social and cultural revolutions.

There are those who would not use the word "credit" but rather the word "blame." The missionaries are "to blame" for the restlessness of peoples and their new demands for what they call their rights, for the whole movement toward freedom and equality. No Christian, however, would use the word "blame" in this connection, for we know that the great, central Christian task is to develop the minds and hearts of people and bring them to full stature as children of God.

II

To be sure, we must recognize the difficulties which face us today as a world family; in fact, to use the phrase "world family" except in an idealistic sense is erroneous. We can refer to "one world" if we are speaking of this planet in a physical sense, for the airplane and radio have made us one world. I sat in a home in Aleppo, Syria, one evening and listened to the news from New York, London, and Bombay. One can span continents in a brief period of time. The world is small, but economically and socially, and most important of all spiritually, we are a terribly divided world and yet a definitely interrelated world.

Consider the divisive problems we face at this moment. Countries have passed

from colonial status to self-government, but there has also been an unprecedented upsurge of nationalism; loyalty to one's own nation has come almost to the point of fanaticism on the part of many. Stephen Decatur's toast at Norfolk comes back in echoes from many lands: "Our country in her intercourse with foreign nations, may she always be in the right, but our country right or wrong." In the returning echoes the first part has all but died away, and only "our country, right or wrong" remains. Each nation seems to be seeking its own ends and at the same time accusing every other nation of doing likewise. When nationalism is too strong, the task of developing a family of nations, or even a council of nations, is made exceedingly difficult. Nationalism, in its narrow sense, is divisive and destructive in a world society. We may always have national loyalties just as we have family loyalties, but if we are to develop a peaceful world our loyalty must not be a blind and narrow subservience to a state.

Another destructive force at work in our world is secularism. Older religions are losing their hold. The religions of yesterday do not command the respect they once did, particularly among the youth. Dr. Raymond Oshimo, dean of the Theological Seminary at Doshisha, said just a year ago that the young people of Japan are restlessly seeking something to replace their former religious beliefs. Many are giving up religious loyalty. In the lands of the former Ottoman Empire there are many who are still loyal to Islam as a racial and traditional bond, but the Moslem religion has declined greatly in its influence, again particularly over the younger generation. We found this to be markedly true in Turkey.

In Roman Catholic countries we note this same drift toward secularism, in spite of the claims of that church. Nor can we

fail to note the trend in our own so-called Christian land.

Nationalism and secularism are detrimental forces and difficult to combat, but a third force is more destructive and divisive than either of these and cannot be ignored—though at times we wish we heard less about it—communism. Dr. Roderick Scott, then professor of philosophy in Fukien Christian University, China, wrote an article in 1938 for the Madras Conference of the International Missionary Council in which there is this statement:

The crying evils of rural life—rural bankruptcy is the common term—were, perhaps, first noticed by the Christians, though the total task is of course far beyond the resources of the Christian forces to cope with. Also of course noticed by the Communists, but the latter could not make themselves heard in ordinary circles.

The Communist revolt is a plain demand for justice against landlordism, high rents, ruinous rates of interest, corruption in local government and destruction by bandits and by the soldiers sent to suppress the bandits. . . .

That statement might have been written this year to describe the present condition in China. Dr. Scott twelve years ago saw the problem, saw the Christian opportunity, but also saw the path of the future. Communism feeds upon the discontent, the poverty, the hunger of the people, and also upon the mistakes of unwise governments, upon unfulfilled hopes and expectations.

I stood one afternoon on a little rise of land just outside the city of Johannesburg, viewing what Alan Paton in that delightfully written, though tragic and authentic, story, *Cry, the Beloved Country*, calls "Shanty Town." Picture, if you will, row after row of huts built of old packing boxes, corrugated iron, burlap bags on poles—the streets scarcely wide enough for a car to pass; not a tree or blade of

grass in the whole area. We were looking upon Shanty Town and the homes of sixty-five thousand Africans. You can imagine the health and sanitation problems, the educational difficulties, the moral situation, in such an area. Communism could flourish under such conditions, and one fears that it is getting a start. At least revolution and rioting are breeding, as you well know if you read the daily press reports.

This force is striking at strategic places, dividing people, undermining progressive development and true liberation. Here let me emphasize a statement—do not confuse communism and the people of a country; do not confuse communism, for example, and the Chinese. You cannot glibly refer to Chinese Communists or African Communists at this time. They may so develop—a few leaders have. Dr. Harold Matthews, who recently returned from China, said that in the twenty-three months he spent in that country he had not met a true Chinese Communist; he met Chinese who wanted and needed land and rice and beans for their very existence, Chinese who were hungry and in need of shelter and of clothing, and, above all, Chinese who wanted relief from years and years of war. But the ground is fertile for the propagation of communism. Do not blame the Chinese people; they will grasp at any reasonable solution—so would we.

III

I have briefly sketched three of the major disruptive forces which confront those who would build a peaceful society—a Kingdom of God on earth—nationalism, secularism, and communism. Many suggestions have been made as to ways of meeting and altering the conditions which are primarily responsible for the rise of these problems.

Some would provide military aid to the nations who are friendly toward us, and

thereby maintain peace. Most of us readily recognize, however, that an armed truce is no peace—and an armed truce is all such preparation can provide. It may be necessary, but it is only temporary and is no solution.

Others would provide economic recovery for friendly nations and thereby solve the major problems which arise out of a dislocated economy. This is important, for the economic welfare of people is essential to the good life; no one, surely, would deny this. There are those who place great faith in the Point IV program enunciated by our President. In its present form the Point IV program has in it some dangerous elements, and we must not be blind to them. In certain areas of the world the plan would be a great blessing; in others it could prove to be a curse. In Africa it could provide American "know-how" so that European nations might all the more easily continue to exploit the natives of the countries over which they, at the moment, have control. I am glad to say that the Council for Social Action and the American Board plan a study of the Point IV program, if possible under the leadership of an outstanding missionary leader. We can then be wisely advised when and where and whether to approve and cooperate, or when and where and whether to oppose the plan.

Our Secretary of State, in the course of a recent address, made the following statement concerning the Point IV program:

American assistance can be effective when it is the missing component in a situation which might otherwise not be solved. . . .

We will not do these things for the mere purpose of being active. They will not be done for the mere purpose of running around and doing good, but for the purpose of moving in where we are wanted to a situation where we have the missing component, which if put into the rest of the picture will spell success.

Here, I maintain, the Honorable Secretary is in error. A Point IV program providing economic development and expansion could be *a* missing component in certain lands, but it is not "*the* missing component, which if put into the rest of the picture will spell success." *The* missing component is the Gospel of Jesus Christ "*which if put into the rest of the picture will spell success.*" The Christian Gospel is the answer to the perplexing and divisive forces we have analyzed here. Where evangelical Christianity is strong, secularism has not made headway; where the Gospel has laid hold of men's hearts, brotherhood and love and understanding have undermined false, narrow nationalism; where the message of Jesus Christ is being lived, communism passes like a shadow upon which light is thrown. In no one nation will you find that these ideal conditions prevail, but in individuals you will.

A few months ago a Chinese pastor was killed by a truck driven by a soldier of the so-called "liberating army." The Communist leaders of the town sentenced the driver and his companion to jail, made a generous cash payment to the pastor's family, and sent a note of condolence to the church for the loss of their leader. The church members held a meeting and then, with the family, went to the officials and returned the money, thanked them for their note and their concern, and asked that the two men be released from jail because the pastor's death was an accident and the two men had not intended to kill. The Communist leaders were amazed and wanted to know why these people had made these strange requests. They answered, "Why, we are Christians, and this is Christ's way." The leaders replied, "Tell us of this religion which makes you act like this." Where Christianity is being lived, it is capturing even Communists.

Our real problem as Christians is that the great outreach of the church, the evangelization of the world, has been an "extra" and not the central concern of the church. Our witness has not been the consuming passion of the Christian; we have compromised.

In the process of secularization now going on, the drift from older religions, a spiritual vacuum is being created. Even a spiritual vacuum cannot exist for long; some loyalty must claim the hearts and minds of people, particularly of youth. It may be loyalty to the state, or to some leader, or to some ideal. The leader can be Jesus Christ; the ideal can be his way. There is a great opportunity before the Christian church today, a chance to win the loyalty of men and women by supplying the missing component in their lives, and thus in the life of the world. As the youth of these lands seek new light, new freedom, new ways of living, we must be there to interpret to them the Christian message.

I trust that you are aware also of the fact that the whole emphasis of Christian missions has been changing and will change even more rapidly in these coming years. In some lands where we have had missions, that term is hardly applicable today; we now have younger churches. No longer can we send missionaries in the older sense, but co-workers, invited assistants. In the not far distant future I hope we will send fewer missionaries and more funds to undergird the life of these younger churches. We are training, and must to an ever greater extent train, national leaders who will take up the responsible tasks and carry on with our financial help. The missionary enterprise of yesterday becomes the younger-church enterprise of today and tomorrow. In some areas of the world

American leadership is still greatly needed, but even here the task will be to train the future Christian leadership of these countries.

We live in an era when the Christian church is confronted with the greatest opportunity of any time in its long history—in our country and in all other lands.

Christianity must make extravagant claims here at home and also abroad; it is the truth—Christian reason; it is the way—the Christian ethic; it is the life—the Christian spirit; but even we Christians have depended too much on other devices. The Christian church may be a minority group in our world, but it is still the church of Jesus Christ. It is *the* missing component.

You are going out as pastors, teachers, missionaries. You are to be the spiritual leaders of various groups of people. It may be a rural group centering in a little, white church at a crossroad; or a city parish amid squalor or splendor; it may be you will serve (as the Dalbecks will) in some other land. Wherever you are, your primary task is to bring to your people the missing component, the Gospel of Jesus Christ. It has many facets; there are many ways of serving. But it is through you that people's horizons will be widened, that they will come to see the pressing problems of our day; through you that they will see themselves as citizens of the world, sharers in the destiny of all the people of the earth. Your ministry will be successful only as you make people conscious of the power of the Gospel of Jesus Christ and conscious of the ability of that Gospel to challenge the divisive forces of our time.

To the people of our world you can supply the missing component—the truth, the way, and the life as revealed in Jesus Christ.

ALUMNI NOTES

Compiled by DAN and EULALIA WILLIAMS

Dr. and Mrs. Albert W. Palmer gave a tea in their home in Altadena, California, for C.T.S. alumni in February in honor of President and Mrs. McGiffert. There were over fifty alumni present.

1949. *Walter Noffke* presided at the groundbreaking ceremony for the new sanctuary of St. Matthew's Church in Evansville, Indiana, on June 11.

1948. *John R. Bross* published an article in *Advance* for March entitled "How Can We Do the Will of God?" John is now professor of religion in Talladega College in Alabama.

1948. *Carl Olson* wrote in February from his church in Cascade Locks, Oregon, of the heavy winter snow which required him to do his pastoral calling on skis.

1948. *Miles Shishido* and his wife, Florence, are in a plantation community of about twenty-five hundred at Olaa, Hawaii.

1948. *Lester Smith* has moved to Pierre, South Dakota.

1947. *Elmer Baker*, minister of the First Congregational Church in Highland, Illinois, conducted his Lenten meditations on the theme "The Higher Happiness," with the Beatitudes as the basis of his interpretation.

1947. *Robert Gemmer* is the author of a communication to the *Christian Century* in March describing the World Day of Prayer observations at the Girls' High School in Hiroshima.

1947. *Marjorie Hyer* has joined the staff of the Protestant Radio Commission, with responsibility for developing certain programs and promotion, and is to do counseling on the educational use of radio.

1947. *Robert and Frances Niehaus* have a son, Robert Deane, born February 27 in Springfield, Illinois.

1947. *Arvel Steece* has moved to Plymouth Church, Chillicothe, Illinois.

1946. *Earl Isbell* has a son, Charles, born January 30. Address: 6439 West Eighty-sixth Place, Los Angeles 45.

1946. *E. Graham Waring* received the Ph.D.

degree in theology from the University of Chicago in the spring. He is now minister of the College Church and teaching in Pomona. Address: Sumner Hall, Pomona College, Claremont, California.

1945. *Joe Bevilacqua* tells this about his work in Puerto Rico: "I am counsellor to our Congregational Christian Churches in Puerto Rico. We have some twenty-five churches here. It is my responsibility to advise them and to help them. So I give courses and help the pastors to plan their work in their churches. Naturally, being interested in social action, I try to guide their thinking along those lines.

"We have a daughter named Lisa Ruth. She was born December 4, 1949. Believe me, the responsibilities of a father are tremendous!"

1945. *Serge and Doris Hummon* have moved from the Delta Parish, Michigan, to Arena, Wisconsin.

1945. *Fred and Janet Spyker* have been in the United Churches, South Royalton, Vermont, for a year. They are working at the problem of bringing several churches into creative cooperation. They have two children: Stewart and Nancy.

1945. *Leon Thomson* was the author of "An Interpretation of the Wheaton College Revival" published in *Advance* in May.

1944. *Franklin Elliott* conducted the discussions in the Winnetka Congregational Church held during the month of May on "Explorations in Christian Living." Presentations by Dr. Harkness, the minister of the church, formed the basis of the discussions.

1944. *Chris Garriott* is minister of the St. Paul Community Church, Homewood, Illinois. A new parsonage was dedicated in February.

1944. *Larry and Connie Stanton* sent the following message about their return to the United States: "We are on our year of furlough after five and a half years in Mexico under the American Board. Larry is studying at the Kennedy School of Missions this year and speaking

in churches for our Christian World Mission. We arrived in the U.S. on June 1 with our three children: Elizabeth 5, Paul 3, and Ruth Margaret 1½ years old. It is good to be in the U.S. again after five enjoyable, full years in Mexico. Please greet all our C.T.S. friends for us." Their address is 87 Sherman Street, Hartford, Connecticut.

1943. *Walter Staves* has moved from Hollywood, California, to Sherman Oaks, California.

1942. *George Halstead* read a paper to the Puget Sound ministers in April on "Pentecost."

1942. *Harold and Mildred Heckman* sent out to friends from their mission station in Madura, South India, in May a printed communication in the form of a diary containing much of interest about the political situation, and also personal news, including an announcement of the birth of their third daughter, Judith Joy, in April. The Heckmans said they planned to be in the United States by September.

1942. *Bernard and Beth Munger* have a new son, Robert James, born March 19 in Chapel Hill, North Carolina.

1942. From *Olaf Stoeve*: "Began pastorate of 500-member congregation here at Boulder City, Nevada, on October 9, 1949. So far the work has been very successful due to a fine co-operative organization of lay workers. Installation Service, December 11, Dr. E. C. Farnham of Southern California Council of Churches officiating. Daughter Stephanie baptized on November 24, 1949, Thanksgiving Day, Rev. Hudson Pittman officiating."

1941. *Everett Cole* has been called to Goshen, Massachusetts.

1941. *Frances Eastman* has resigned the position in Hawaii which she has held since 1944 in order to become the editor of *Children's Religion*.

1941. *Phil and Shirley Palmer* saw the fruition of much hard work when the new sanctuary of the First Community Church of Evansville, Indiana, was dedicated on June 4. Dr. Truman Douglas preached the dedication sermon.

1941. *Albert C. Ronander* received the degree of Master of Systematic Theology *magna cum laude* from Union Theological Seminary in June. His dissertation was on "The Concept of

the Church in Early New England Congregationalism." His church in Wilton, Connecticut, celebrates its two hundred and twenty-fifth anniversary next year.

1941. *Howard Schomer* gave this report of vacation plans: "We are leaving Le Chambon after the major summer activities have come to their close—the World Council Work Camp, the Summer School for foreign students, the International Relations Seminar, the Daily Vacation Church School, etc . . . —about August 25. We hope to go down off the Plateau to a Mediterranean beach, perhaps in Italy since I am one of those responsible for the organization of the World Council's Latin Countries Conference on evangelization and youth work in the Waldensian Valley, beginning September 21." The Schomers are planning a trip to America in the summer of 1951.

1941. *Jack von Rohr* has been promoted to associate professor in the Department of Religion at Pomona College.

1938. *Grace Hadley* was married to Richard V. MacMillan on May 26 in Iowa City, Iowa.

1938. *Ralph Hyslop* was chairman of the Pastoral Conference at the Pacific School of Religion in February. He reports the best attendance in twenty-eight years and some outstanding lectures by Bishop Stephen Neill. The Hyslops' new son, Stephen Garrison, was born on February 19.

1937. *Margaret Blair Johnstone* is now minister in Groton and West Groton, Massachusetts. Her article, "Lifting the Darkness of Death," was published in the March *Coronet*, and a new book, *Create Your Own Tomorrow*, has just been published by Doubleday and Company.

1937. *Fred E. Luchs's* sermon, "The Good Which Evil Can Do," appeared in *The Pulpit* for July.

1937. Some of *Harry Nicholson's* recent sermons in the West Congregational Church, Akron, Ohio, have been made available in permanent form under the title, "God in the Experience of Men."

1937. *John B. Schlarb* has added the Congregational church at Lebanon, South Dakota, to his parish in Faulkton. The Schlarbs recently adopted their nephew, Richard John.

1936. *Stuart LeRoy Anderson* has resigned his pastorate of the First Congregational

Church of Long Beach, California, to become the sixth president of the Pacific School of Religion. Stuart and Raezella have two children: Philip Longfellow, nine, and Catherine Raezella, two. They established their new residence at 1554 LeRoy Avenue, Berkeley, California, in August. The *Bulletin* of the Pacific School of Religion for June, 1950, carried a biographical sketch of Stuart and a picture of the new president with his predecessor, Dr. Ronald Bridges.

1936. *Gerald Churchill* has moved to the Congregational church in Redlands, California.

1936. *W. Edgar Gregory*, associate professor of psychology in the College of the Pacific, was director of a recent workshop in personality evaluation.

1936. *Bruce Masselink* was reelected to his position on the Board of Education in Burlington, Iowa.

1936. *Avery Weage's* poem, "Easter," was published on the cover of *Advance* for April.

1935. *William A. Jacobs* has completed five years as minister of the Pilgrim Congregational Church of Oak Park, Illinois. To commemorate the occasion he preached on the topic, "The World at Our Door."

1935. *Russell McConnell* has moved to the Wallin Church, Grand Rapids, Michigan.

1934. *Ross Cannon* and *Virgil Foster* (1926) received honorary degrees from the Seminary at the June commencement. Ross is representing the Kobe College Corporation, of which he is president, at the anniversary celebration of Kobe College in Japan.

1934. *Arthur Gray* was elected chairman of the Executive Committee of the General Council of Congregational Christian Churches. The Church of the Good Shepherd honored Dr. and Mrs. Gray with a tea at International House in September.

1933. *Peter Jansen* leaves his position as minister of education in the First Church, Pasadena, to take a pastorate in Mason City, Iowa.

1933. *Eugene Weafer* is combining politics and athletics in Gause, Texas. A year ago he ran for the State Board of Education. At present as athletic director of the Gause Public School he founded the Milk Bowl, Inc., an organization for the promotion of state recrea-

tional facilities which stages an annual bowl game for small-fry elevens.

1932. *Joseph Mayne* made a European tour last summer.

1932. *Walter Horace Upton* is minister of the Plymouth Congregational Church, Wichita, Kansas.

1931. *James Caskey* has come to Chicago to become minister of the Wellington Avenue Congregational Church.

1930. *Silas Meckel* left on October 1 on assignment to the Chief of Air Force Chaplains in Washington.

1929. *Harold T. Janes* published an article on "Should Protestants Marry Catholics?" in *The Pulpit* for June.

1929. *John D. Langenes'* new address is 111 East Fifth Street, The Dalles, Oregon.

1928. *Joseph H. Jenkins* has moved to Cable, Wisconsin.

1926. *David McKeith*, executive vice-president of the American Board, gave the commencement address at the Seminary in June.

1922. *Clifford Manshardt's* work in the Bethlehem Community Center was the subject of an appreciative article in the *Congregational Chicagoan*.

1922. *Lowell A. Young's* present address is 3125 D Street, San Bernardino, California.

1921. *Fred E. Stemme* has moved from Hayes Center, Nebraska, to become chaplain at Spear's Sanitarium, Denver, Colorado.

1913. *Chester S. Bucher* attended his fortieth class reunion at Oberlin College this year. He retired three years ago but has spent his winters in Florida as an interim pastor in Congregational churches. In 1949 he organized a new church in a suburb of Fort Lauderdale—Plantation. The church has forty-four charter members, a chapel, a new well-furnished parsonage, \$1,500 in the treasury, and the budget underwritten for the coming year. Mr. Bucher's permanent address is Box 58, Candlewood Isle, Connecticut.

1906. *C. William Bast* has moved from Cromwell, Iowa, to Mitchellville, Iowa.

1901. *Robert F. Black* retired from his pastorate in Iron River, Wisconsin, in 1943. He was eighty years of age in August. He studied in the Seminary under the presidency of Dr. Fisk and left in 1900 to be assistant in Central Church, Topeka, for C. M. Sheldon. His ad-

dress is 820 East Grand Boulevard, Corona, California.

1900. *William Loos* has now been an alumnus of the Seminary for fifty years. He is still a loyal attendant at Ministers' Week and other Seminary programs. He lives at 732 Joy Avenue, St. Paul, Minnesota.

1893. *Victor E. Brown* is moderator of the Michigan Congregational Christian Conference. His church in Eaton Rapids recently dedicated a new fellowship hall.

In Memoriam

1903. *The Reverend Henry F. Burt*, who had been prominent in the field of social service in Rhode Island since 1922, and who had given nearly fifty years of his life in social welfare work, died at his home in Providence, November 5, 1949. He was born in Wabaunsee, Kansas, January 21, 1875, and attended Washburn

College and The Chicago Theological Seminary. He wrote several books in the field of social welfare and was responsible for the creation of numerous welfare agencies. The news of his death comes from his daughter, Katherine Burt Jackson.

1908. *The Reverend Anthony S. Donat*, who was minister of the Pilgrim Congregational Church in Pasadena, California, passed away suddenly on February 14. Memorial services were held at the Pilgrim Church in Pasadena.

The Seminary family was saddened by the death on March 29 of *Rev. Herman Obenhaus*, father of our professor, Victor, and former professor in the German Institute of the Seminary, a position which he held from 1905 to 1918. Later he became superintendent of the German churches and, more recently, of all the foreign-speaking work of the Board of Home Missions.

BOOK REVIEWS

FLYNN'S BARRIER TO THE ROAD AHEAD (A REVIEW ARTICLE)

The Road Ahead. By John T. Flynn. Devin-Adair, 1949. 160 pp. \$2.50 (cloth).

According to the publisher, 500,000 copies of *The Road Ahead*, by John T. Flynn, have been distributed. How many of these were given away by individuals or organizations is unknown. I have received three copies. The publisher's advertisement (*New York Times*) reads: "Don't be caught napping. Wake up now to the ultimate price you will pay if America's creeping revolution succeeds."

The Committee for Constitutional Government has made copies available at fifty cents. The Oregon State Medical Association purchased eight thousand. Delegates to the Church and Economic Life Conference of the Federal Council were fortified with copies gratis prior to the conference. Not everyone, it appears, has been so fortunate as to receive a free copy. Among those who purchased the book, there may be some who share the opinion of the Reverend George G. Higgins, assistant director of the National Catholic Welfare Conference's Social Action Department, who described *The Road Ahead* as the "most emotional, illogical, inaccurate and probably even libelous book which we have ever been foolish enough to purchase."

Lest the reader of THE REGISTER has not received his free copy and is unfamiliar with the Flynn thesis, it can be stated succinctly: America is suffering from creeping paralysis. Under the influence of social planners and the emphasis associated with the New Deal, socialism is coming to America as surely as it did to Britain. In Britain's case the devil's instrument was the Fabian Society. In America it is the political and economic planner, whose diabolic results are to be seen in the welfare state, TVA, governmental control of the banks; etc. To the author (Flynn) socialism, communism, and fascism are all of a piece, differing only in degree (pp. 26, 149).

To be sure, there is a good deal of truth in

the book. Obviously there is a large amount of carelessness, casualness, and wishful thinking, plus a desire to attain security with a minimum of effort on the part of the American citizen. Unscrupulousness and political ambitions are amply demonstrated in the lives and the activities of many politicians. There is inefficiency in government. The lust for power in public officials has stifled many good things in the commonwealth. The virtues and the priceless heritage of our democratic tradition are not vouchsafed to us regardless of our lack of effort in preserving them. These indictments, and many others like them, are fully warranted, and the author does a service in his insistence upon a reawakening of our consciousness on behalf of our birthright, which could easily be lost.

But it is just at the point of this birthright that Flynn reveals his ignorance of our spiritual heritage and his total unawareness of the basic facts of our Christian tradition. One is sorely tempted to spend the time and space which would be required to deal with the misstatements, distortions of fact, and half-truths which abound in the work as a whole. These have been pointed out by economists, historians, and political scientists. Beneath the charges made by the author lie presuppositions infinitely more serious, however, than the shallow treatment accorded economic and political facts. Because the book has been widely disseminated among the clergy in hope that ministers may be intimidated against or discouraged from lending any aid to the planners, it is essential that these presuppositions be explored.

There is not a single reference to the religious, moral, and ethical compulsions which underlie our American heritage. Love and justice, inseparable from any understanding of the role of religion, are carefully avoided. In almost the closing paragraph the author says: "The task before us is clear, for our principles of action we must go back to our Constitution, to our Declaration of Independence, to our history, and to the example set by our national

fathers" (p. 160). But there is no acknowledgment that the foundations of our Constitution and Declaration of Independence are other than something thought up by our founding fathers.

In the author's ignorance or deliberate warping of the religion we share with the Hebrew prophets and with Jesus of Nazareth, Flynn makes an egregious blunder. He takes a chapter to blast the Federal Council of Churches for its radicalism. Had he left out that chapter, he might have subtly won many more laymen perhaps who do not possess the depth of religious roots sufficient to appraise the rest of the book. However, in his almost libelous attack on the Federal Council he revealed the rest of the book in its true light.

The *Reader's Digest* editors had the astuteness to omit that chapter from their published condensation of the book. However, the damage was done by the author in the full text of the book. The fact that he is himself a Roman Catholic is hardly sufficient excuse for his inept description of the Federal Council. His source of information, acknowledged in a footnote, is a certain Carl McIntyre. This is the same man who was deposed from the ministry of the Presbyterian church in the U.S.A. and has subsequently engaged in a continuous attack upon the Federal Council. The latter organization, through its executive secretary, Dr. Samuel M. Cavert, has made a completely documented reply in its January, 1950, issue of the *Federal Council Bulletin*.

Evil and reprehensible though the attack on the Federal Council may be, the real tragedy does not lie in any temporary damage done to that magnificent organization. Truth crushed to earth will rise again. The tragedy here lies in what the book reveals about the religious-ethical understanding of many churchmen.

When in February the four hundred delegates to the Church and Economic Life Conference wrestled with the problem of relating the Christian faith to the practical issues in economic life, there were sharp differences and disagreements over such matters as attaining a measure of justice for all segments of our economy and for peoples in all parts of the world. Significantly, however, the one report upon which there was unanimity was that which stated the theological foundations undergird-

ing the relevance of the Christian faith to our economic life. This in itself was a victory. It represents significant progress. But such an achievement the author of *The Road Ahead* apparently could never understand. Neither could he comprehend the formulations of Christian social justice in the great encyclicals from the head of his own church. Fortunately, however, there are laymen both in his church and in the Protestant churches whose spiritual depth and intellectual acumen have enabled them to comprehend such facts.

The issues with which Flynn is attempting to deal here are infinitely deeper than simply a restraint upon the rapacities of the planners. Sarcastically he refers to Sir Stafford Cripps, pleading to the workers of Britain to "lead dedicated lives." "Dedicated lives," says Flynn, "are for priests and soldiers during war and for ascetics. *Whole populations cannot be asked to lead dedicated lives in time of peace.*" This sentence, I believe, reveals clearly the point of view of the author. If "whole populations cannot be asked to lead dedicated lives in time of peace," then the church is irrelevant and unnecessary.

Surely someone will do a study of John T. Flynn as a renegade from liberalism, a disillusioned intellectual who turned reactionary. In his earlier days, as a columnist for the *New Republic*, he trained his guns on Wall Street. What happened in the meantime we do not know. It seems not unreasonable, however, to liken Flynn's case to that of the turncoat Communists, like Louis Budenz, who leave political and economic totalitarianism and atheism for religious totalitarianism and the publicity of their new righteousness. Even before Senator Chavez denounced his fellow-Catholic Budenz as a charlatan, Isaac Deutscher in *The Reporter*, April, 1950, analyzed the characteristics of ex-Communists. Deutscher warned that the Communist "insists that the world should recognize his uneasy conscience as the clearest conscience of all. He may no longer be concerned with any cause except one—self-justification. And this is the most dangerous motive for any political activity."

If such a book does no more than shock us into a realization of the superficiality of such a treatment, it will have made a contribution. No sensitive or informed person in these times

would assume that free enterprise itself would provide an answer to the needs of this generation. The Detroit Conference statement on this theme, though hardly radical, is nevertheless a pioneering statement.¹

In our kind of society we will have either government by powerful groups which will themselves determine government or a government big enough to determine the control of those groups. Flynn in his self-justification apparently does not see that the centralizers in Wall Street are just as vicious and as much to be shunned as are the centralizers in Washington.

Throughout the book there are weak suggestions that a new quality of leadership would change the situation. But the great body of our population will be little interested in, or enthusiastic about, a change of leadership which will simply replace the men who now operate the TVA in favor of men who govern the Georgia Power and Light Company. We are hardly to be excited over the prospects of returning an Andrew Mellon and the Harding-Coolidge regime in the place of the present incumbents.

The type of mentality represented by the author of *The Road Ahead*, incapable of comprehending the great moral issues involved, is hardly to be trusted as a guide for the reconstruction of our economy, of politics, or to select leadership of a caliber that will enable us to do more than "turn the rascals out" and replace them with others not much different.

Basically the problem with which this book is attempting to deal is a religious problem. The tragedy lies in the fact that so many ministers and religiously minded laymen have failed to detect the spiritual barrenness and religious ignorance on which it is founded and have been carried away by superficial political arguments.

VICTOR OBNENHAUS

THE HERITAGE OF THE REFORMATION

By Wilhelm Pauck. ("Phoenix Series," ed. James Luther Adams.) Beacon Press and Free Press, 1950. 312 pp. \$4.00.

Friends and former students of Professor Pauck will read this book with eagerness. No doubt more than two-thirds of the score of ar-

ticles and addresses here collected have been published before, and the separate essays are usually too short to reveal the full sweep of Mr. Pauck's theological conception. The very brevity and variety of the papers, on the other hand, with their recurring motifs, provide a kind of silhouette of the author's characteristic concerns and viewpoints. Two-thirds of the essays, again, date from the last five years and block out a theological position which was not previously explicit.

Despite the title and a number of historical articles, the book is not primarily historical. It is rather a penetrating discussion of the religious and theological problems of contemporary liberal Protestantism. In the effort to answer the question, "What is the Christian gospel for today?" the author does, to be sure, utilize the ideas of the Reformation, particularly the findings of the new Luther research. But he does so with a keen awareness that modern Protestants live in a completely different world from that of Luther and, indeed, are "hardly able to tolerate this confrontation with Luther's teaching."

The enduring "heritage of the Reformation" is the personal and prophetic understanding of Christianity, in contrast to static, institutionalist, and priestly Catholic forms. Protestantism has also had its own "heteronomous" (authoritarian) as well as "autonomous" (subjectivistic) elements from the beginning, but its genius lies in the power to correct itself perennially to "theonomy." The most insistent note in Mr. Pauck's argument is the rejection of all absolutisms and orthodoxies and authoritarianisms, new or old. His eschatology is definitely liberal: "When nationalisms and national sovereignties will have ceased to confound the political life of the world—and, one day, they will be done away with—orthodox dogmatisms will also no longer be."

But at the same time Mr. Pauck has too much historical consciousness to be satisfied with individualistic liberalism. He knows that religion is always social and historical, and he cannot follow those radical modernist professors who hope to set all straight with some new

¹ See *The Responsibility of Christians in an Interdependent Economic World*. ("General Statement and

Topic Reports.") New York 10: Federal Council of Churches of Christ (297 Fourth Ave.), 1950. \$0.20.

philosophy of religion. And against liberal optimism about human rationality and goodness he agrees with the "neo-evangelicals" (he reserves "neo-orthodox" for Barth alone) in preferring the historic Christian doctrines of human perversity and rebellion, with the concurrent need of grace and revelation. The contemporary breakup of modern civilization, founded on temporal self-sufficiency and human autonomy, in science, philosophy, technology, economics, politics, and religion—all this is considered a religious gain. Yet this "dehumanization" of modern life, its meaninglessness, is also read as our worst threat.

The general cultural and historical analysis is in agreement with that of Tillich, but the attack is pressed on only one of the fronts which interest Tillich, prophesying against idolatry. There is no emulation of Tillich's efforts toward giving positive content and meaning to fill out the emptiness in culture, society, and church. Hope is seen, however, in the new Christian ethic and in the ecumenical movement in the sense of mutual interpenetration and recognition of the several Christian traditions.

J. H. NICHOLS

THE ART OF THE RHYTHMIC CHOIR

By Margaret Palmer Fisk. Harper, 1950. 205 pp. \$2.50.

Fifteen years ago when her husband, the Reverend Chester B. Fisk, was pastor of the South Shore Community Church of Chicago, Margaret Palmer Fisk began experimenting with religious dances to heighten the effectiveness of Christmas pageants. The congregation, a bit dubious at the first announcement, responded enthusiastically to the finished product. Ever since then she has labored with creative zeal to develop the art of the rhythmic choir as an expression of worship through symbolic movement. This book constitutes the distillation of her experience and provides an eminently practical manual.

She states her purpose thus: "to acquaint people with one of the neglected arts of the church which may help both to reveal spiritual truth to them and to deepen their own devotional living." She stresses the point that "the art of the rhythmic choir is not an art for its

own sake, but, as true Christian art, it humbly and joyously offers itself as a way to worship and glorify God."

Beginning with a short but graphic description of a choir in action as it interprets by bodily rhythms the familiar hymn, "Worship the Lord in the Beauty of Holiness," she proceeds in the early chapters to make clear the underlying what and why of the art and its basic techniques. She urges that training in its use should aim "toward a combination of spontaneity and control." With equal emphasis she warns against "nonessential and exhibitionist movements."

Rhythmic choirs would do well, she suggests, to start with processions, pageants, and worship interpretations—especially at Christmas and Easter festivals. From these they can advance to the dramatizations of the biblical stories of Job, Ruth, and the Prodigal Son and to more abstract ideas, e.g., Christian freedom. In each instance she offers specific clues for discovering the bodily movements best suited to convey the story and express the idea and the emotion. Throughout the book the simple line drawings by Lois Louise Hines add greatly to the effectiveness of Mrs. Fisk's descriptions.

The last half of the work she devotes to the history of this art in the Christian church, the peculiar opportunities for it in television, and the extent of its present-day use. An appendix provides three typical services, with explicit directions for their production. Undoubtedly this will be the standard text for rhythm choirs for years to come—as it so well deserves.

FRED EASTMAN

RENEWING THE MIND

By Roger Hazelton. Macmillan, 1949. 192 pp. \$2.50.

With confusion of mind everywhere some may feel that contemporary theology has done little more than add to the confusion. Dr. Hazelton's new book appears to me one of the really superior theological attempts to call theology back to a more sober and adequate view of the place of reason in the Christian faith. He is willing to stand against both extreme rationalism and a dogmatic contempt for reason. He

has given us a clear, splendidly written book which points toward a renewal of intelligible theology.

The key to his standpoint is that he regards faith and reason, not merely as compatible, but as two dynamic aspects of the unity of the Christian life. Faith does not "stand frozen as Lot's wife." Reason is not bound to a fixed system but is a human capacity which can be brought into the service of faith. This reassertion of the living character of faith and reason marks a distinct advance over much that has been said about their relationships. Hazelton's criticisms of Barth and Aulen are trenchant.

Faith is the whole person, loving God and responding to him. Its ultimate content is Jesus Christ. Belief is the anticipation of knowledge. Knowledge is clarified and tested concepts. The relations here are worked out with a care and subtlety which recalls Newman's *Grammar of Assent*. Faith's relation to reason is analyzed in the following pattern: "faith precedes understanding; faith needs understanding; faith pursues understanding; and faith achieves understanding" (p. 73).

Hazelton makes several important points with respect to the distinction between the primacy of faith and the autonomy of faith, the meaning of analogy, and the right use of paradox. He closes with a carefully reasoned interpretation of Paul's view of the relation of understanding to faith which ought to make it much more difficult to claim Paul for a view which tends to set faith against reason. Hazelton interprets the work of the theologian as being a humble sharing in the struggles of thought of all men. He is to serve by opening his mind to all the human struggles for truth and then by bringing the light of the Gospel to bear on the problems. This is not only a convincing argument, but through it there runs an authentic note of Christian appreciation of the task of the intellectual which has been all too rare in the self-inclosed dogmatic theological systems of both past and present.

Laymen, ministers, philosophers, and theologians will find solid help in this book. It is true that Hazelton deals more with the method than with the content of theology. He leaves the reader eager to see how his standpoint will illuminate specific problems of belief. My central question lies here: Hazelton acknowledges

that the root of his approach is in Augustine. But Augustine had at hand neo-Platonic philosophy as a structure to which faith could be related. Hazelton rather surprisingly suggests that Christian philosophy is not "a particular philosophical construction" (p. 180). But can his program of a reasoned faith be carried through without coming to decisions with respect to the problems which demand philosophical construction? Whatever Hazelton's conclusions on this point, he has opened the way to a fruitful theological advance. Many indeed will be grateful for what he has done.

DANIEL D. WILLIAMS

CHRISTIANITY AND HISTORY

By Herbert Butterfield. Scribner's, 1950. 146 pp. \$2.75.

The author is professor of modern history in the University of Cambridge. He thus follows in the tradition of Lord Acton, J. B. Bury, and others. What he presents here is an amplification of six lectures broadcast in 1949. This reviewer could only wish that American radio programs were as substantial and as enticing as these broadcast lectures.

I know of no finer brief philosophy of history. Christianity is a historical religion because it has a history of its own and because it holds to a God who is at all times in history—activating it, planning, and being its be-all and end-all. Christianity not only has this heritage from Judaism. It possesses its own historic, central event (the central event in all history), the Incarnation, life, death, and resurrection of Jesus of Nazareth. Not only the Old Testament and not only Christianity demonstrate a God in history, but man himself recognizes judgment (on a grand scale), cataclysm and tragic conflict which paradoxically weave a moral pattern (again on the grand scale) and serve to make life, and so history, meaningful. When we so regard history, we are lifted above our own slight, biased, and limited judgments to the place where we know that all of us and all nations stand under judgment—and that "the purpose of life is not in the far future, nor, as we so often imagine, around the next corner, but the whole of it is here and now, as fully as ever it will be on this planet."

Every minister who would have a clear-cut Christian philosophy of history, which is to say a Christian philosophy of life, should have this book. And he may recommend it, too, to his laymen who are sore troubled at the way events are turning out.

MERVIN M. DEEMS

THE APOSTOLIC FATHERS: AN AMERICAN
TRANSLATION

By *Edgar J. Goodspeed*. Harper, 1950. 321 pp.
\$3.75.

Dr. Goodspeed has long been an authority in the New Testament field. He now brings to bear his exact scholarship upon those early Christian writings called *The Apostolic Fathers* and makes them live in excellent translation. Beginning with the *Doctrina*, heretofore mistaken for translations of the *Didache*, the important Christian writings of the sub-Apostolic age confront us and tell us the story of the Christian church, closing with the stately and beautiful *Address to Diognetus*. An appended essay describes "The Place of the *Doctrina* in Early Christian Literature." Every minister who wishes to understand the development of early Christianity will be grateful to Dr. Goodspeed for this American translation of the Apostolic Fathers.

MERVIN M. DEEMS

ANCIENT CHRISTIAN WRITERS
(Nos. 9 AND 10)

St. Augustine, "The Greatness of the Soul" and "The Teacher." Translated and Annotated by *Joseph M. Collieran*. Newman Press, 1950. 255 pp. \$3.00.

St. Athanasius, "The Life of Saint Anthony." Translated and Annotated by *Robert T. Myer*. Newman Press, 1950. 154 pp. \$2.50.

This is a magnificent project which the Newman Press is carrying through. Under the general editorship of Johannes Quasten and Joseph C. Plumpe, the works of the Church Fathers are appearing in type which is pleasurable and easy to read, in translation which includes accuracy with the use of modern idiom, and which has scholarly notes appended. The two works by Augustine, *De quantitate animae*

and *De magistro*, are important for all students of the great master, especially the former. The *Life of St. Anthony* has already had profound influence upon the course of Christian history. In the teaching of church history works of the Fathers are indispensable. To be able to commend to students these volumes in the attractive format presented by the "Ancient Christian Writers" series is good indeed.

MERVIN M. DEEMS

A MIGHTY FORTRESS

By *Ernest Fremont Tittle*. Harper, 1950. 179 pp. \$2.50.

One of the great preachers of our day, Ernest Fremont Tittle, was minister of the First Methodist Church, Evanston, Illinois, for thirty-one years. These twenty sermons reflect the courage and the compassion of the preacher whose interests were broad and to whom the cause of righteousness was supremely important. I have heard Dr. Tittle preach. His sermons always carried a depth of meaning but were expressed in language which the man on the street could understand. He was great in another way. He was humble but always to be counted upon as a gigantic force for righteousness. You should have these sermons. They are introduced by an excellent foreword, "Portrait of a Preacher," by Paul Hutchinson.

MERVIN M. DEEMS

AN INTRODUCTION TO NEW TESTAMENT
THOUGHT

By *Frederick C. Grant*. Abingdon-Cokesbury, 1950. 324 pp. \$3.75.

As the title suggests, Professor Grant does not aim here to present an exhaustive and fully documented work. He is concerned rather with (1) a discussion of the scope and variety of the thought we find here, and the sense in which it is to be understood as revelation; (2) the relation of this thought to its circumstances and antecedents, especially in the Old Testament; and (3) exposition of seven main areas in considerable detail. Professor Grant writes with one eye upon present-day issues and popular misunderstandings, and this leads to a

constant enrichment and correction of prevailing views of the faith. He also introduces distinctive emphases and perspectives which will interest the scholar as well as the layman. Throughout the book runs a concern with the relation of the gospel to Judaism well calculated to diminish the barriers between the two faiths today and to undercut anti-Semitism. The treatment of New Testament ethics is of notable independence and value. Here as elsewhere there is strong emphasis upon the intense hope in and realization of a new world among the early Christians and the way in which this conditioned ethics and all else. By the same token we cannot easily apply the letter of their patterns to ourselves. Again, outdated popular views of Jesus and his life and teaching, as well as of the Gospels, are brought under correction, but without the negative and destructive outcome which has too often been the rule. The book will be as useful in the field as in the theological classroom.

AMOS N. WILDER

CHAPTERS IN A LIFE OF PAUL

By *John Knox*. Abingdon-Cokesbury, 1950. 159 pp. \$2.50.

The gentile mission of Paul is usually presented in accordance with Acts in terms of three missionary journeys originating in Antioch. The great conference in Jerusalem over the question of the freedom of the gentile converts comes after the "first journey." It has long been recognized that the data in Paul's letters are not easy to reconcile with the Acts account. Professor Knox proposes to take more seriously than is usually done our recognition that Paul's letters are our basic sources. Perhaps the most notable feature of his reconstruction is the conclusion that much of Paul's active career in the Aegean region had been completed before the conference described in chapter 2 of Galatians and chapter 15 of Acts. This conference, about 51, led to the "collection" and to Paul's last visit to Jerusalem and his arrest two or three years later. Acts practically ignores the collection Paul took up in his churches and conceals the tragic cleavage which existed and which may have been the

chief reason for this gift from the Pauline churches.

The discrepancy between Acts and the letters of Paul also comes out in the view of Paul's apostleship. In the last part of the book Dr. Knox continues the invaluable discussion of the Resurrection, the Spirit, and the church already presented in his *Christ the Lord* and *On the Meaning of Christ*.

AMOS N. WILDER

THE MEANING OF CHRIST FOR PAUL

By *Elias Andrews*. Abingdon-Cokesbury, 1949. 247 pp. \$3.00.

This volume, by a Canadian scholar, opposes the view that Paul's version of the gospel represents a sharp alteration or corruption of the faith, and also opposes those numerous writers who approach Paul in terms of his ideas rather than his experience. The author deals with the relation of Christ to mankind, to God, and the origins of Pauline Christology. It is a large work, discriminatingly written, and packed with citation of innumerable scholars on disputed points. This last feature will make it useful to students as a work of exegetical reference, with the help of the Index. The best features of the book lie in its demonstration of the continuity of Paul's message with that of the historical events of the faith in their Jewish setting, and the wide-ranging exegetical discussion. On the other hand, the attempt near the close to find the ideas of Paul forecast in Jesus' messianic consciousness and view of his death appears to be somewhat forced. The author appears also to distinguish experience from formulation, and Jewish-Christian heritage from Hellenistic-pagan vocabulary and presentation, in a somewhat defensive and artificial way. What Paul says is what he means, and, if he uses pagan categories and connotations, this is not to be viewed merely as accommodation but as a new synthesis which leaves the old behind. Yet the author is rightly concerned to insist on the continuity of Paul with the beginnings of the faith and on the dominant role in his thought of his actual encounter with the historical Christ.

AMOS N. WILDER

THE EPISTLES OF PAUL TO THE
THESSALONIANS

By William Neil Harper, 1950. 197 pp. \$2.75.

This volume completes the "Moffatt New Testament Series" of commentaries. Like all the others, it is of great usefulness. Dr. Neil brings out inspiringly and instructively the quality of the Christian life reflected in what he calls the "Cinderellas" of the Pauline epistles. A reading of twelve or fifteen pages every morning can be recommended to either layman or minister. He will thus find both devotional values and a review of New Testament matters that go far beyond these particular epistles. We have space to indicate only two matters of demurrer. (1) While Jesus is called "Lord" by the first Christians and while passages from the Old Testament referring to God as "Lord" are transferred to him, this does not mean that Jesus is equated with God. (2) We cannot agree with the author's attempt to wriggle out of the plain view of Paul and the early church, especially evident in these letters, that the parousia was really expected in the near future. It is one thing to reinterpret this expectation in modern terms (i.e., God judges the world continually); it is another to say that this is what Paul meant.

AMOS N. WILDER

THE MYSTERY OF THE KINGDOM OF GOD

By Albert Schweitzer. Macmillan, 1950. 174 pp. \$3.00.

This book was first published in German in 1901. The present translation by Walter Lowrie appeared in England in 1925. Meanwhile Schweitzer's later book, *The Quest of the Historical Jesus*, had been available in English since 1910. In one sense it is strange today to reprint the present book after almost fifty years, for the advance of New Testament studies has at many points gone beyond the positions of Schweitzer. Schweitzer overworks the idea that the moral will of men expressed in the wide movement of repentance would hasten the Kingdom. Here he gives a highly questionable interpretation to the saying concerning those who "take the Kingdom of God by violence." Schweitzer also overworks the idea

that Jesus was looked upon by his contemporaries as the forerunner of the Messiah, "the Coming One," as though that figure was a universally recognized member of the dramatic personae of the end-time. Again Schweitzer views Jesus as in effect seeking death in his last journey to Jerusalem. Few today will accept the view, moreover, that Jesus expected the revelation of the Son of Man before the return of the disciples as they went out two by two in Galilee.

Yet anything of Schweitzer on the New Testament is to be cherished. The present book conveys still with real power the epoch-making revolution in our understanding of Jesus that came with this writer's recognition that eschatology is the key to the matter. Many aspects of the Gospels are illuminated here, and in it we recapture something of the greatness and mystery of Jesus which are too often lost in modern works. "Before that mysterious Person, who, in the form of his time, knew that he was creating upon the foundation of his life and death a moral world *which bears his name*, we must be forced to lay our faces in the dust, without daring even to wish to understand his nature. Only then can the heroic in our Christianity and in our 'Weltanschauung' be again revived."

AMOS N. WILDER

PSYCHOTHERAPY AND ANXIETY

Psychotherapy and a Christian View of Man.
By David E. Roberts. Scribner's, 1950. 161 pp. \$3.00.

The Meaning of Anxiety. By Rollo May. Ronald Press, 1950. 376 pp. \$4.50.

Here are two books in the general field of mental hygiene which present an interesting contrast, especially in the matter of methodology.

Professor Roberts writes as a liberal theologian who is conversant with the teachings of the more advanced schools of psychotherapy as represented by Fromm, Horney, *et al.* He undertakes to show that some of the basic concepts of psychotherapy are correlative with the human side of events which Christian doctrine interprets. He seeks in particular to show that the therapist's description of bondage to inner

conflict should be incorporated in the doctrine of sin and that his description of healing by means of a personal relationship of trust and acceptance should be incorporated in the doctrine of grace. He undertakes also to show that ultimately psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God.

This thesis he substantiates and does so effectively. It is indeed a striking fact that just at a time when theologians were shying away from the concept of "sin" and were talking of "maladjustments" instead of "sins," the psychopathologists were discovering the significance of the sense of guilt and inner conflict as a major factor in nonorganic mental illness. More than that they have recognized its social significance. Professor Roberts' discussion of this in his chapter on "Bondage to Sin" is probably the highlight of the book. His "Dynamic View of Salvation" seems less happy, centering in the "resolving of conflict." To this he gives an interpretation which is in accord with Christian insight at its best. But he glosses over the sharp conflict which now exists between the prevailing psychiatric view which would resolve the conflict by lowering the conscience threshold and the Christian view which is concerned not so much with the conflict as with the sense of guilt and estrangement and seeks to set one free to strive for his true objectives in life by restoring him to the internalized fellowship of the best.

The method followed in this book is that of observation and reflection. There are not even any references to the sources of information which are relied upon. This book thus represents an attempt on the part of an enlightened individual to synthesize his knowledge of theology and of psychopathology and to work out a theological system of his own.

Dr. May writes as a lay analyst who in the past has been conversant with liberal theology, and he deals with a problem of central importance in the cure of souls. His book is a carefully worked out study with full references and illuminating notes, one which conforms to the requirements of scientific methodology. He begins with the literature dealing with anxiety and brings out the distinctive contributions of Spinoza, Pascal, Kierkegaard, Goldstein, Freud, Rank, Adler, Jung, Horney, Sullivan,

and Fromm. He then advances a thesis of his own and seeks to verify it through a consideration of the reactions of thirteen unmarried mothers and one severely neurotic man. The case basis is thus somewhat slender, but his assumption that a few cases studied intensively are to be preferred to a large number studied superficially has much to support it. It seems also a happy idea to select for study the varying reactions of persons who were facing a similar crisis situation.

As a result of this study he arrives at the conclusion that anxiety may be regarded as a warning that something is amiss within the personality and that, when accepted as a challenge to clarify and resolve the underlying problems, the results may be constructive. In his case studies he finds that anxiety is a subjective disorientation arising out of a fundamental contradiction between expectation and reality. He finds, furthermore, that the more nearly normal an experience of anxiety is, the more the occasion and the cause are identical; and the more neurotic the anxiety, the more the occasion and the cause are to be distinguished. While neurotic anxiety is crippling and impoverishing, it is more likely to arise in talented and in creative personalities than in those who are poorly endowed.

This brief review cannot do justice to either book, but it may be sufficient to commend both to the attention of those who are interested in the field of mental hygiene. The reviewer is, however, left with a question. He notes with surprise that, although Dr. May has been a student and minister of religion, the questions he asks of his girls do not once touch on the religious concern which is so likely to be characteristic of crisis experiences.

We have, then, this significant contrast between Dr. May's book and that of Professor Roberts. The latter, which deals with religion, relies solely upon unchecked observation and reflection. The former, which exemplifies a scientific attack upon a centrally important spiritual problem, ignores almost entirely the religious aspects of that problem. This contrast is significant because it reflects the present-day situation in the field of theology in its relation to the youthful science of psychopathology. The students of religion are making little or no attempt to employ the methods of science in

the exploration of the domain which ought to be distinctively their own; and the sociological, psychological, and psychiatric workers are not carrying their inquiries to the level of the religious.

ANTON T. BOISEN

Elgin, Illinois

THE LION AND THE LAMB

By *Gerald Kennedy*. *Abingdon-Cokesbury*, 1950.
233 pp. \$2.50.

The element of paradox in Christianity and in life, though obvious, has too much been neglected in the churches. The result has been loss of preaching power, rendering orthodoxy intolerable and liberalism insipid. But the tension of the age has forced a reappraisal of the paradoxical nature of truth.

Dr. Kennedy has recaptured this element of paradox in *The Lion and the Lamb* and has set it down in a series of biblically based and homiletically designed studies. Life-related, they are aimed at direct help to those whose personal confrontation of the issues will be deeply helped by these observations on "Humility and Assurance," "Mind and Heart," "Personal and Social," "Weakness and Strength," "Judgment and Forgiveness," "Tension and Peace"—to mention only half a dozen of the more than a score in this excellent collection. Just how do you make the Lion and the Lamb, in your soul and in the world, lie down together in peace?

The author acknowledges his debt to G. K. Chesterton's chapter on "The Paradoxes in Christianity" in his volume on *Orthodoxy*. It will sustain the preacher and the parishioner to recognize the Cross as itself the releasing and victorious resolution of forces in tension in the soul of man.

Dr. Kennedy, now Methodist Bishop of Portland, was for some years acting professor of homiletics at the Pacific School of Religion. This collection of vigorous homilies will help the preacher in the practice of his profession and the Christian in the more important practice of his.

ALFRED W. SWAN

Madison, Wisconsin

MINISTERIAL ETHICS AND ETIQUETTE

By *Nolan B. Harmon*. Rev. and enl. ed. *Abingdon-Cokesbury*, 1950. 215 pp. \$2.50.

Nolan B. Harmon's heritage and professional experience as son of a parsonage, as preacher, editor, and author, have borne a good fruit in his manual *Ministerial Ethics and Etiquette*. While none could become a good minister simply by reading and following the counsel, scarcely could one who transgressed his standards ever be a very effective minister.

This volume by Abingdon-Cokesbury's editor is a revised and enlarged edition taking into thoughtful account the ministers' changed world and practices of the last score of years. It is not an opinionated display of "Do's" and "Don'ts" but rather an orderly and felicitous presentation of the best insights from the formal ethical codes of five denominations. It is further enriched by research of opinion among eighty-six strong successful American ministers and the author's own wise suggestions.

In more than two hundred pages an amazing number of pertinent subjects are helpfully treated, and happily there is at the end a good index. The ten chapters are addressed to: "The Christian Ministry," "The Minister as a Man," "The Minister as a Citizen," "Relations with Brother Ministers," "The Pastoral Ministry," "Ministerial Churchmanship," "Conducting Public Worship," "Funerals," "Marriages," and "Ministerial Dress." A wise seminary teacher would properly have his students read the book. Candidates for licensure should study it. All ministers would find the book valuable for suggestions and corrections. This reviewer wishes laymen, too, might read the book for a better understanding of the minister's life among them.

FRED HOSKINS

Oak Park, Illinois

A UNITARIAN STATES HIS CASE

By *Robert W. Sonen*. *Beacon Press*, 1949. 149 pp. \$2.00.

The author is minister of All Souls Church in Tulsa, Oklahoma. The proper "clue" to

Unitarianism, he believes, is not in some statement of beliefs or disbeliefs but rather in the Unitarian search for "free and honest thought." All men have a right to think for themselves, "not negatively without opposition but positively with all possible aid and assistance."

Taking this position as a starting point, the author in this highly readable book presents some of the important things he believes liberal religion has to say to the world today—to a world that believes itself emancipated from religion. The subjects discussed cover a wide range, including God, the Bible, prayer, immortality, education, and labor relations. Typical of his approach and of his attempt to indicate how liberal religion aims to liberate, fructify, and integrate all areas of human experience is his interpretation of the involvement of religious liberalism's conception of freedom in the spread of modern public education (Horace Mann), in the kindergarten movement (Frederick Froebel), and in cooperation between labor and management. In these several areas the reader is shown how liberalism has demonstrated the truth of the dictum, "He who will not love his brother whom he has seen, cannot possibly love God whom he has not seen. This is the message you have learned from the beginning, that you are to love one another."

With Mr. Sonen there is never a dull moment. He writes with verve and concreteness and with apt use of the literature of philosophy and poetry. Generally he tries to persuade through suggestive understatement rather than through overstatement or complete statement.

JAMES LUTHER ADAMS

GANDHI'S LETTERS TO A DISCIPLE

Introduction by John Haynes Holmes. Harper, 1950. 231 pp. \$2.50.

This is not a book which gives fresh insights into the Indian national struggle. Indeed, politics are almost entirely ignored for the more homely and personal details of daily living. The book, as its title indicates, is a collection of letters from Gandhiji to one of his closest followers. Miss Slade (Mira behn) was an Eng-

lish lady who gave up comfort and position in England to endure real hardships in India, because she believed that Gandhi had the message which she and the world needed. The story of the conflict between Mira behn's desire to be near Gandhiji and to serve him personally and Gandhi's feeling that she would serve him best through serving in the villages is an interesting psychological study. The problems of Miss Slade were in some respect the problems of the unmarried woman missionary, but her path was a more difficult one than that followed by most missionaries. The book makes it clear that ashram life, even under Gandhiji's personal direction, had its troublesome personal aspects. With the deepest respect for Mira behn, I could not but feel in reading these letters that Jesus was fortunate in that the inner circle of his disciples was composed of men. He was spared many problems.

CLIFFORD MANSHARDT

Chicago

THE CHRISTIAN PERSPECTIVE

By Edward T. Ramsdell. Abingdon-Cokesbury, 1950. 218 pp. \$2.50.

Dr. Ramsdell arrives at Christian faith by reason, paradox, and revelation. He contends that all reason is based on perspective, that is, what the individual thinks is important. Christian faith differs from other perspectives of reason in that it finds significance in the "concrete goodness which is Jesus Christ."

What we evaluate as significant, according to the author, is bound up with our total life. Of other perspectives, we ask if they reveal and illuminate the deeper levels of our experience. Crisis situations test perspectives, reminding us that we are creatures and not the Creator. The author finds that reductive philosophies oversimplify and that therefore in paradox there is deep psychological significance. Revelation is man finding truth because God gives it. Faith is movement toward the ultimate object of trust.

The latter half of the book outlines the author's Christian faith, arrived at by this method, a "biblical" theology emphasizing incarnation and atonement. The chapters on epis-

temology are highly stimulating. When the reader arrives at the outcome and resulting theology, he may not follow in the precise paths of the author. Indeed, the reader's perspective may be different, for, even as Ramsdell has said, what we deem significant is bound up with our total life. To be sure, Ramsdell writes with a firm belief in his own perspective. His thought is solid fare and timely.

GERALD E. MAGGART
Kansas City, Missouri

ETERNAL VALUES IN RELIGION

By James Bissett Pratt. Macmillan, 1950. 162 pp. \$2.00.

This book was left by James Bissett Pratt in manuscript at the time of his death, with a note saying that it was to be published. It is veritably our heritage from him. Many will turn to it as though to reestablish his hold upon us. We used his *Religious Consciousness* as a text in college or seminary. *Adventures in Philosophy* and *Can We Keep the Faith* were other revelations of the creative mind and soul of the great professor of philosophy at Williams College.

Dr. Pratt gives much of his attention in these pages to establish the fact of the primacy of worship. He reveals a deep interest in personal religion and in the church. This book gives testimony to his respect for and interest in mysticism, which was no doubt developed in his travels and studies in the Orient.

Early chapters are devoted to the author's definition and view of worship—its forms and values. Dr. Pratt traces the types of religious experience through the approach of the mystic. He gives a clear discussion of the nature of Christianity and of faith and worship, which he calls "the twin centers of religious life." He concludes that "the religious experience of thousands of individuals in every one of the loftier religions constitutes a very respectable body of evidence in favor of the spiritual interpretation of the world."

Crystal-clear in thought and direct in style, this book will be welcomed by many church members as a guide to a philosophy of worship, and ministers will find in it an important

statement of the case for worship from an eminent American scholar.

NELSON C. DREIER
Los Angeles, California

COME UNTO ME

By Charles Franklin Parker. Rinehart, 1949. 104 pp. \$3.50.

This is a very beautiful devotional book made up of striking photographs from national parks, pertinent biblical quotations, good modern poetry, a brief prose meditation, and a prayer. The theme is taken from the promise of Jesus: "Come unto me . . . and I will give you rest." The volume achieves its purpose in creating within the mind and spirit of the reader the uplift and ministry which nature can afford. The author is minister of the First Congregational Church of Prescott, Arizona. He has made a real contribution to devotional literature with this book and an earlier volume, *Peace unto You*. Unfortunately, the price of the book will prohibit as wide a use of it as it should have.

There are many uses to which the book can be put: vacation Bible school, where emphasis upon nature is made; for shut-ins who are deprived of the privilege of the out of doors; all those who live in the city and for whom the glories of nature are very remote. The book is a real addition to any minister's devotional shelf.

DEWITT JOSEPH BRADY
Honolulu, Hawaii

CHRIST'S VICTORY AND OURS

By Frederick C. Grant. Macmillan, 1950. 85 pp. \$2.00.

Dr. Grant is professor of biblical theology at Union Theological Seminary, New York City. He has written this little book as a background for understanding the traditional seven words of Jesus from the Cross. After an introductory chapter, "Why Did Jesus Die?" he devotes a chapter to each word and concludes with a chapter on "The Gospel of the Resurrection."

While this book is written for specific reading during the Lenten season, it carries such a

profound message of confidence and courage that it may be read with profit anytime during the Christian year. Dr. Grant departs from much of the traditional treatment of the subject and ventures forth into a vital interpretation of the Christian message. In fact, this is the first book written on this subject that is worthy of serious consideration. A thoughtful reader will find in it many wise and deep insights. "Christ upon his cross," he writes, "can change all of life for us, if we will let him do so. . . . His was no isolated death; every cry of anguish of every martyr since history began was in that crying silence of his long hours on Calvary. . . . Let us not be content, then, merely to accept the doctrine, but let us press on to learn the secret of this victorious life." Here is a book worthy of a place in every pastor's study.

WILLIAM A. JACOBS

Oak Park, Illinois

GROWTH IN PRAYER

By Constance Garrett. Macmillan, 1950. 156 pp. \$2.00.

Here is a book which takes prayer out of the realm of words and music. Discipline is the root of the fruit it sets before us. Douglas Steere has rightly called it a "work-book in prayer." For all that, however, it is not earth-bound. God is in the center of it. This book marks out the pathways which lead to him. It charts a road which layman as well as minister may travel. There are houses of retreat along the way, but pursuit of destination is its main concern. Growth in prayer is the sure reward of those who read it with head as well as heart.

ARTHUR D. GRAY

Chicago

TAKE A SECOND LOOK AT YOURSELF

By John Homer Miller. Abingdon-Cokesbury, 1950. 187 pp. \$2.00.

Although it does not claim to be, this book is no doubt a collection of sermons preached by the author in one of New England's largest Congregational churches. Probably the chapters "sounded" better when they were preached than they do when they are read;

otherwise it would be difficult to justify their publication. The book abounds in quotations, incidents, anecdotes, and illustrations. Frequently these do not hang together in any logical fashion, so a confusion of thought naturally results.

The theme is a familiar one these days: "How you can become the finer person you really want to be." No doubt the author has helped many people on toward that goal, but either there is more meat to the Christian Gospel than the weary truisms of popular psychology or else the religion of that Gospel would not have endured this long in history. The book is recommended reading (in this professional journal) only to those who like to preach this type of sermon, too. You may pick up an illustration or two, but many of them you will have run across before.

ARLAN A. BAILLIE

Bangor, Maine

PARABLES OF CRISIS

By Edwin McNeil Poteat. Harper, 1950. 255 pp. \$2.75.

The mounting tension in the final days of Jesus' life is studied in this book, using the parables that he told as written in the last half of the Gospel of Luke. A striking similarity to the tension in our day and age is noted. The teaching values of the parables are applied to modern situations. Dr. Poteat uses excellent biblical exegesis, also observing the audience for each parable, the probable situation that led to its telling, the reason for the characters in the scene, and the effect the story created. There is increased tension the closer Jesus approaches Jerusalem.

When reading this book we recall that people on our streets and in our homes and churches are exact counterparts of the characters walking through Jesus' parables. The rich, the foolish, the greedy, the jealous, the egotistical, the lazy, the sensual—all are paraded before us. The author's analysis is excellent, although at one or two places he falls into the very pit he warns against, namely, not to make the parable do too much. His most creative thought is given to the parable of the talents, yet each chapter is quite worth while. Dr.

Poteat's vocabulary is unusual. The first chapter is a study of the theological thought in the mind of Jesus as he approached his last days. It is a valuable essay by itself. As one reads this book, he will want to keep Luke's Gospel at hand for reference.

PHILLIP W. SARLES

Chicago

CONFLICTS IN RELIGIOUS THOUGHT

By *Georgia Harkness*. Harper, 1949. 326 pp.
\$3.00.

Out of years of college and seminary experience with the questing mind of youth, Dr. Harkness has revised this excellent study of theological problems. Her brilliant work at Mount Holyoke and Garrett and her recent appointment to the faculty of the Pacific School of Religion all testify to her competence in her field.

Her revision has been thorough in the light of the changes of history and world conditions but has made no fundamental change in basic precepts. This book will be stimulating to the preacher and a fine text for young adult groups.

ROSS CANNON

Wilmette, Illinois

THE BOOK OF ISAIAH, VOLUME II

CHAPTERS 40-66

King James Version with Introductions and Critical Notes by Julius A. Bewer. Harper, 1950. 74 pp. \$0.75.

This little volume fulfils what one would expect from the accurate scholarship, the fine literary skill, and the profound religious insight of Professor Bewer. The introductions, necessarily brief, treat with crystal clarity the problems of authorship and date, making the reader fully aware of the divergence of scholarly opinion. Chapters 40-55 are regarded as the work of one author writing in the last decade of the Babylonian exile. The servant of the four Servant poems is identified with the nation Israel. In chapters 56-66 Dr. Bewer finds four authors: a prophet of hope and consolation; a warner and reprovener after the manner of the eighth-century prophets; a teacher of the

Torah; and a praying saint. The first three are placed in the half-century 520-470 B.C., and the saint in the Babylonian exile. The religious message is made to stand out challengingly, presenting the divine standard for a nation's policy, and giving the ultimate answer to the age-old question: "What price victory?"

CHARLES GORDON CUMMING

Bangor, Maine

THE GREAT REDEMPTION

By *Chester Warren Quimby*. Macmillan, 1950.
ix+213 pp. \$2.50.

Many Christians find Paul's Letter to the Romans heavy going. This fact may give them an uneasy conscience, but they do not know what to do about it. I suggest that they read Quimby's book. It will not take the place of a thorough and systematic commentary. The serious student will still need Sanday and Headlam on the Greek text and Dodd on the Moffatt translation. But both minister and layman can get practical help from the present volume.

The writer's purpose is "to clarify the author's main ideas, explaining, illustrating, and applying them with examples, parallels, illustrations, and even homiletical exhortations to the present-day 'common reader.'" The book grew out of popular lectures to church groups, and it reads easily. Nonetheless, the writer tries to present the real meaning of Paul; he does not simplify by omitting difficult ideas but seeks to explain and illustrate them for the modern reader.

A study of Paul's situation, a description of first-century Rome, and a ten-page summary of the Letter prepare the way for six chapters on the leading themes. The result is a helpful combination of scholarly study and popular presentation.

FLOYD V. FILSON

McCormick Theological Seminary

EARLY CHRISTIANS OF THE 21ST CENTURY

By *Chad Walsh*. Harper, 1950. 188 pp. \$2.00.

Chad Walsh is a modern who knows and uses the contemporary idiom. For that reason alone it would be well for every minister to

read this thin volume. Aside from "Creative Rats and the Sinking Ship," the chapter headings are prosaic and traditional enough to belie a claim to contemporaneity: "The Age of Mythology," "Endings and Beginnings," "The Rediscovery of Reason, Free Will, and Hope," "Society Sub Specie Aeternitatis," etc.

In his second chapter he has written the most frightening sentence in description of twentieth-century man I have read. Assaying modern art in its "surrealism" aspect, he writes: "The horror that will not let you leave it may spring from your unconscious awareness that Dali has passed beyond photographic realism to psychic realism and has painted a portrait of the soul of twentieth-century man." It is no wonder that the author, like his literary and theological tutor, C. S. Lewis, has turned helplessly to the supernatural for hope. Still, the book as a whole is a plan for structure and action. The reader will recognize gleanings from many writers with which he is well acquainted, Barbara Ward, C. S. Lewis, Elton Trueblood, a goodly company. Walsh does not just use them. He lights them with his own bright flame of originality.

MITCHELL T. ANCKER

Chicago

CHURCH AND STATE IN THE UNITED STATES

By Anson Phelps Stokes. 3 vols. Harper, 1950. 2,776 pp. \$25.00.

The necessarily high price of this treatise puts it beyond the reach of most people. Every self-respecting library will need to have it, as will every serious student of American history. Here is a rich store of information, the result of many years of research, arranged wisely, scholarly documented, with an extensive critical bibliography, thoroughly indexed. It consists of two parts: *Foundations and Historic Adjustments through the Civil War* and *Modern and Contemporary Problems and Their Solution*. The documents analyzed are astonishing in number and variety and pertinency; and somehow Dr. Stokes has handled this vast array of material so that it reads easily and interestingly. It is an astonishing performance which must be seen to be appreciated.

It may seem ungracious to note faults, but

there are one or two irritating defects. Dr. Stokes quite often finds it advisable to "explain the facts" on the assumption, apparently, that the reader will be unable to see the point without his homiletic aid. This pastoral condescension is a little distressing. Again, the author has plainly tried to be dispassionate in his treatment of Catholic-Protestant disagreements about the relationship between public schools and parochial schools, particularly about the proper sources of support for the latter; but the argument is in fact still heavily weighted. Perhaps this is the result of Dr. Stokes's calm assumption that ours is a Protestant country in which Catholics are to be tolerated. He leans over backward to be fair and kind to them, plainly hoping, and sometimes almost saying outright, that they ought in return to be good children, content with the crumbs which fall from the tables of those Protestants who are the real Americans. This patronizing tone, of which Dr. Stokes is probably quite unconscious, makes one wish he had a little better sense of humor. The United States is not any more a Protestant country, indeed nor a Christian country, but a secularist country, religiously illiterate and superficial. Christians of any sort, or of all sorts, are a minority. This, which Dr. Stokes does not perceive, is what explains Catholic and Lutheran distrust of the public schools. But these are minor flaws in an invaluable piece of work.

BERNARD IDDINGS BELL

Chicago

ESSAYS IN ZEN BUDDHISM

By Daisetz Teitaro Suzuki. Harper, 1950. 383 pp. \$3.75.

This is the second book on Zen Buddhism by Professor Suzuki to appear in this country within the year. Like the other, it is not a new book but a reissue of one that has been out of print for some time. It is the result of a project undertaken by the Buddhist Society of London to make available once again a whole series of publications on Buddhism by Dr. Suzuki, definitely the ranking authority on Zen. The author assembles eight essays on various aspects of the subject. Perhaps the chapter on Zen as the Chinese interpretation of the doctrine of en-

lightenment is the most interesting to the historian of religion who is hard put to it to explain how Zen ever developed out of primitive Buddhism, from which it seems to differ so radically. As a matter of fact, says Suzuki, it is the very essence of Buddhism, for Zen "takes hold of the enlivening spirit of the Buddha stripped of all its historical and doctrinal garments." Enlightenment was what made Gautama the Buddha. Buddhahood is the avowed end and aim of Mahayana Buddhism. The experience

of *satori* peculiar to Zen is just enlightenment, only it comes not in the way taught by other schools of Buddhism, and it is open to every man, whether monk or layman. Nevertheless, certain techniques have been found helpful in arriving at *satori*, or the desired state, and a number of these are described in other essays. One essay gives a brief history of the movement.

CHARLES S. BRADEN

Evanston, Illinois

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The following is a list of new books added lately:

- Bible Study:* COOKE, GREVILLE. The Light of the World
CULLMANN, OSCAR. Christ and Time
*GRANT, F. C. An Introduction to New Testament Thought
PATERSON, JOHN. The Praises of Israel
*POTTEAT, E. M. Parables of Crisis
- Church History:* *BUTTERFIELD, HERBERT. Christianity and History
- Psychology:* *MAY, ROLLO. The Meaning of Anxiety
*ROBERTS, D. E. Psychotherapy and a Christian View of Man
SLAVSON, S. R. Analytic Group Psychotherapy with Children, Adolescents and Adults
SOROKIN, P. A. Altruistic Love
- Philosophy, Theology, and Science:* ALLPORT, G. W. The Individual and His Religion
FERRÉ, N. F. S. Christianity and Society
HAECKER, THEODOR. Journal in the Night
*RAMSDALL, E. T. The Christian Perspective
RICHARDSON, ALAN. The Gospel and Modern Thought
- Practical Theology and Worship:* *GARRETT, CONSTANCE. Growth in Prayer
PETRY, R. C. Preaching in the Great Tradition
*PRATT, J. B. Eternal Values in Religion
*TITTLE, E. F. A Mighty Fortress
- Social Ethics and Sociology of Religion:* BERDYAEV, NICOLAS. Towards a New Epoch
HITCH, EARLE. Rebuilding Rural America
WILLIAMS, M. J. Catholic Social Thought
- Religious Education:* HAMRIN, S. A., and PAULSON, B. B. Counseling Adolescents
LOTZ, P. H. Orientation in Religious Education
ROSS, M. G. Religious Beliefs of Youth
- Drama, Biography, and Literature:* CURLE, RICHARD. Characters of Dostoevsky
GÉBLER, ERNEST. The Plymouth Adventure
OXNAM, G. B. Personalities in Social Reform
SPINKA, MATTHEW. Nicolas Berdyaev: Captive of Freedom
WALTARI, MIKA. The Egyptian

EVAN KINCHELOE, *Librarian*

* Reviewed in this issue.

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By THE REVEREND ELDEN H. MILLS, West Hartford (Conn.): "The Work of the Pastor and Preacher Today"